

Christian Courier

52nd Year of Publication

November 8, 1996/No. 2507

REDEEMER COLLEGE LIBRARY

~~ROUTE~~

CHRISTIAN COURIER

NOV 13 1996

PER/BX/9401/.C36

Putting a human face on HIV/AIDS

Salvation Army says suffering, not homosexuality, is the issue

Jessie Schut

EDMONTON — To many people, HIV/AIDS is no more than an abstract concept, an issue they read about in the newspapers, but one that has little to do with them personally.

That's how Richard Hollingsworth used to think of the disease. Since he wasn't homosexual, he'd never have to deal with it himself. Then, on a life-changing day in January of 1995, he found out that he had tested positive for the virus. Now, he is a man on a mission, speaking out wherever he can, helping others to see the human face of a person living with HIV/AIDS.

"In the '70s I had used drugs," he says, "but I got saved through the ministry of the Salvation Army in 1978. Soon I was involved in their work — I had a career, a wife, everything I could want."

But by 1986, the good life was beginning to fall apart.

"I backslid," he says simply,

in explanation for his broken marriage and a descent into a private hell of addiction. "I ended up living on the streets of Vancouver under the Georgia bridge. Cocaine had a hold of me, and I would do anything to get it. I shared needles, slept around. Three times I was admitted to hospital for a major overdose."

Although he made several attempts to recover, deep down he was sure that God had given up on him, that he was beyond forgiveness.

'I need help'

It was after his third major overdose that he ended up in St. Paul's hospital in Vancouver suffering from a major bone infection that wouldn't respond to antibiotics. In desperation he made one more plea to God.

"I remember praying, 'God if you still care about me, I need help' and although nothing changed dramatically, I slept peacefully that night for the first

time in a long time," he says. "When you get to the bottom, and acknowledge your lack of control, that's when you get control."

Shortly after, he was tested for HIV. The results were positive. Hollingsworth was devastated.

"Even though I was back in touch with God, I contemplated suicide," he says. "I contacted a couple of evangelical pastors, but nobody from those churches came to minister to me." However, the local AIDS network sent two gay men out, and they walked him through the steps of dealing with the disease. Hollingsworth believes they were a gift from God.

At about that time, too, the head of the chemical dependency program at the hospital encouraged him to come in as a volunteer. "He seemed to see something in me, and I began to think maybe there were things I could do, even though I had this disease." In the year since he's moved back to Alberta, where he has the support of friends and family, Hollingsworth has become involved in a wide variety

See AIDS page 2...



Richard Hollingsworth plants a red ribbon for one of Alberta's 600 AIDS victims. Hollingsworth walked from Lethbridge to Edmonton last summer to raise awareness of HIV/AIDS.

Reform's new Status of Women critic not fully welcomed

Alan Doerksen

OTTAWA, TORONTO — Sharon Hayes, the Reform Party's new Status of Women critic, has reaffirmed her party's commitment to male/female equality but has also called for the federal government to eliminate the Advisory Council on the Status of Women and employment equity programs. Some women see Hayes' views as being contradictory.

Hayes, a Reform MP from B.C. who is 48 and married, describes herself as "firmly planted on the ground of equal treatment for men and women." She replaces Jan Brown as Reform's Status of Women critic. Brown left the Reform Party last spring after criticizing



Sharon Hayes

some of her colleagues for being too extreme.

Since taking up her new posi-

tion Hayes has made several statements on women's rights. On October 18, she said, "Our platform ... states clearly our commitment to equality," but added, "We will discontinue federal affirmative action and employment equity programs." She also stated that many Canadian women do not want a Status of Women department which uses their tax dollars to advance affirmative action and "reverse discrimination."

Reform wants equality of opportunity

One reason Hayes gives for eliminating the Status of Women department is its budget, which she says has tripled this year alone, to more than \$16 million.

Hayes suggests the advisory council should find private sources of funding: "It should exist on its own resources."

Hayes criticizes Canada's

employment equity legislation, which was passed last year, because it supports equality of outcome rather than equality of

See WOMEN page 3...

In this Issue

- A church re-examines its priorities.
"It's Raining Now" p. 10
This author is "Pursuing Sexual Wholeness" p. 11

LIBRARY REDEEMER COLLEGE
777 HWY #53 EAST
ANCASTER, ON

Dec 96

L9K 1J4

News

AIDS walk raises awareness in Alberta

... continued from page 1 of projects.

He got involved in the AIDS Network of Edmonton. Then, he wrote a letter to the Edmonton public school board and was invited to tell his story to junior and senior high students.

"They warned me not to moralize, preach, or judge, but to focus on lifestyle choices," says Hollingsworth, "but every presentation is an opportunity to witness as the students ask me questions about my own impending death."

No hidden agenda

As word got out about his willingness to speak openly about living with HIV/AIDS, he was approached by the local media, appearing on a local TV talk show. He began to see how people's attitudes changed when they came face-to-face with the issue, rather than reading about



Rick Hollingsworth (l.) meets with Captain Shane Gruer-Caulfield of the Salvation Army.

it as numbers and statistics.

That's when he came up with the idea of an AIDS awareness walk from his birthplace in Lethbridge back to Edmonton.

He began to walk on Friday, Aug. 30, and completed the trek Saturday, Sept. 14, by keeping to a gruelling 30 miles a day. Every mile he stopped to plant a ribbon-bedecked wire along the roadside, one for every one of the 600 people who have died of AIDS in Alberta thus far.

"I didn't want to do anything militant or activist," he explains. "My walk wasn't sponsored by any agency, so that nobody would think I had a hidden agenda. I just wanted to put a face to HIV."

Hollingsworth was astounded by the attention of the people in the towns in rural Alberta who heard about his walk and came out to meet him.

"I found out that I had prejudices. I assumed there would be negative stigma, but I was wrong," he said. "I set out to change people, but I was changed too. People hugged me

and wished me well. Their positive response built me up emotionally and spiritually."

Now Hollingsworth is hoping the church will also prove to be as accepting and welcoming as rural Alberta proved to be. He knows how vital spiritual support is to people in his condition, but he's found few churches ready to minister to them. He expresses some impatience with that.

Church holds the keys

"The church holds the keys for a lot of these people — they've been given God's grace, but they're sitting on it," he says. "Too often, they condemn, or they withdraw. Jesus always met people at the point of their need — he didn't seem to make it a condition that you agreed with his philosophy before he touched the needy."

But there are many signs of

hope, as well. For every Christian who shrinks from his approach, there are others who encourage him, telling him that it's time for the church to step forward. He was interviewed by the Miracle Network (the Christian TV station operating out of Lethbridge), and has been invited by church groups to do workshops and talks.

The brightest ray of hope for Hollingsworth these days is his work back in the church where he came to know the Lord. He's found a Salvation Army Corps on the edge of the inner city in Edmonton that's willing to begin a support group for persons living with HIV/AIDS.

Captain Shane Gruer-Caulfield of the Spanish Corps was challenged by Hollingsworth to do something for all the other people he knows who are living with HIV/AIDS. Although the Salvation Army has a traditional biblical Christian stance on the issue of homosexuality, Gruer-Caulfield says, "Homosexuality is not the issue here. Suffering is the issue. If persons living with HIV/AIDS can find a community of support together here, then we'll be happy to offer the place, the time and the spiritual counsel for it."

Churches need to reach out in faith to AIDS patients

Jessie Schut

The likelihood of someone in the pew next to you having HIV or AIDS grows each day, as the disease is spreading not only among homosexuals and hemophiliacs, but in the heterosexual world.

What's the relationship between the church and persons infected with HIV/AIDS? In a June 1995 issue of *Focus on the Family* magazine, three people who are infected by the disease spoke candidly about how they were treated by their church families and other Christians.

Tamara Brown, who contracted the disease through promiscuous behavior before she became a Christian, said, "I quickly learned that I wore my sin for the whole world to see. I was tainted. When I needed love and compassion the most, the church turned its back. People were cold, and we were told to stay away from the children and the mountain retreat centre."

One man was told by a Christian doctor that he could no longer be his patient; he also overheard a pastor vehemently stating, "AIDS is not coming to my church!"

Not all people living with HIV/AIDS have had such negative experiences, however. Several years ago, the members of West End Christian Reformed Church in Edmonton were chal-

lenged to give practical and spiritual care to a person who had begun attending their church. The man was HIV-positive when he began worshipping at the church. He sang in the choir, and as a florist began bringing floral arrangements to the services. When his disease progressed, he asked if the church would help him with practical home care.

We have to do something

"I talked to our elders about the situation, and they said, 'Of course we have to do something,'" said pastor Jim Pot. "Through the church bulletin, we invited people who might be willing to help to come to a meeting the following evening. Twenty-five people showed up."

The congregation helped care for the man till he entered the hospital, and also ministered to his family and friends. When he died, a lot of the congregation attended his funeral. Pot has vivid feelings about the ministry, as he and his congregation stepped forward into unknown territory.

"I felt a mixture of fear and joy," he recalls. "Even now as I think about it, I have a very emotional reaction. It was a very sacred time for me."

John Stellingwerff at the Edmonton Native Healing Centre can identify with those emo-

tions. Several regular attendees of his program have been diagnosed with AIDS, which is a growing concern among Natives.

"We've had very powerful times of witnessing and leaning on God," Stellingwerff says. "They know they're going to die. They wonder what's going to happen to them."

"Some of their friends who don't know how to deal with it tell them, 'You're going to die, so you might as well get drunk and go out with a smile on your face.' We try to show them that their lives are precious. One man, in particular, feels we're his family. We're all he has."

This kind of loving support from church members is very important to persons who are living with the disease.

Must be prepared

"The church has been handed a hot potato, and they don't know how to handle it," says Lt. Colonel Maxwell Ryan, Salvation Army divisional secretary for programs in Edmonton. The Army's Canadian headquarters has Major Dorothy Munday on staff as a territorial AIDS consultant. Her job is to help congregations become aware of the needs of persons living with HIV/AIDS, and the facts and myths surrounding it.

"It's only a matter of time

before AIDS comes to every corps and church community in Canada, and we need to be ready," she says.

Not every denomination is that committed to responding to the need, however.

"A Christian faith-based response in the evangelical community is not well-developed," says Ruth Thiessen, AIDS education co-ordinator for B.C.'s Mennonite Central Committee. "I have been doing this work for six years, and I haven't met any person out here in the evangelical community who is doing my kind of work as a paid staff person."

She believes that churches may not have been confronted by the need because there is a reluctance in the HIV community to approach the church for fear of being judged.

But the need for support and spiritual counsel is strong. Says Tamara Brown, "What I'd like to say, is that the church should view HIV-infected people as an opportunity to share Christ. When you're face-to-face with your own mortality, your ears are wide open."

Her husband, Gary, adds, "Did Jesus forsake the lepers of his time? No, he reached out and touched those people, and that's exactly what the church needs to do today."

Sharing pain in a spiritual setting

Hollingsworth is hoping that the support group will be fully functional by the end of November. As a facilitator, he has outlined 14 weeks of topics for discussion. He envisions a place where people can share their pain, their questions and their struggles with others who understand because they themselves have experienced it. Bible studies and prayer led by Gruer-Caulfield, practical advice and mutual support will be integral parts of the program.

"I've attended other helpful support groups run by the AIDS Network of Edmonton and other secular organizations," says Hollingsworth, "but I have yet to find a place where I can address these issues in a spiritual setting."

"It's not our intention to pull people out of their own churches," says Gruer-Caulfield.

"To have a congregation consisting of only HIV/AIDS sufferers would be isolating. But we want to provide them with a community of grace, where they feel free to share, and learn and grow. We want to do something — and this is it."

NOVEMBER 8, 1996

News

Women have achieved 'phenomenal success,' says Hayes

... continued from page 1

opportunity. The Reform Party wants equality of opportunity in the workforce and for people to get jobs because of merit, says Hayes. Promotion should be based on performance, she adds.

Although she says the Reform Party is committed to gender equality, Hayes explains, "We believe that the granting of group rights negates this principle of equality.... Reform policy does not grant women special rights."

Hayes asserts that, "Reform is the only party that effectively unites the issues of women, the family and economic relief. It is the only party that has the ability to represent the broad cross-section of Canadian women today."

In its new Fresh Start program, Reform offers a tax credit to all parents which could be used for daycare costs or other alternatives, such as having one parent stay at home with children. Reform is also offering to make spousal and basic tax deductions both equal \$7,900, to counteract what she calls "a tax preference for a two-earner family."

Women's bureaus not needed

Since last year's UN Women's Conference in Beijing, the federal government has introduced women's bureaus to review all policies that affect women, says Hayes, who comments, "I wonder why that can't be done by existing staff." The Health Ministry alone devotes \$1.2 million to its women's bureau, and the bureaus employ women "who buy into the feminist ideology that was stated in Beijing," says Hayes, who was also a delegate to the Beijing conference. At present, only some federal departments have women's bureaus, but the

government is committed to eventually having them in all departments, she says.

Hayes expressed some of her views on women and society when she spoke about Women's History Month in October in the House of Commons. She mentioned the achievements of female leaders such as Indira Gandhi, Mother Teresa and Israel's Golda Meir, but also focused on women who stay at home.

"I assert that equal recognition is well-deserved for the role that women have played and continue to play in the preservation and protection of the family, a role that requires creativity, inspiration and compassion.... As key players in our families, they enhance this important and fundamental building block of our society. They play a key role in the transfer of our nation's values and cultures."

In a recent opinion piece written for the *Vancouver Sun*, Hayes stated, "Contrary to gender feminist themes, women have achieved phenomenal success in their struggle for equality in the last century. Their determination and ability has meant that there are now more women than men both entering and graduating from universities. Statistics that show discrepancies in wages or positions most often reflect not discrimination but a woman's choices or seniority."

According to Hayes, "the present status of women is not equality, but equality of opportunity.... I have confidence in women that if they so choose, they will compete successfully with men." At this point, there is some job discrimination against men, she says. "I hear from the proverbial white male that they have been denied opportunity."

Shelagh Day, a former vice-president of the National Action

Committee on the Status of Women, says of Hayes' appointment: "She's going to be an opponent of women's interests. It's a real step backwards and it's a shame that Reform has appointed someone like her to that position."

Watch-dogging needed

Kathryn Posthumus, who helps direct a Christian thrift shop in Toronto, is critical of Hayes' and the Reform Party's policies on women. Posthumus says she is surprised about Hayes' recommendation to get rid of the Advisory Council on the Status of Women. Posthumus believes the council has an important role. "There's still a lot more watch-dogging work to be done." If Hayes has evidence of misdeeds or overspending connected with the council, she should explain this, Posthumus advises.

Posthumus also opposes discontinuing the employment equity program, which she says would "free up people to do things that are less affirmative for women.... I would not be in favor of removing such a pathway."

Posthumus also believes the women's bureaus do an important job and should not be cut unless they are bigger than they need to be.

In Canada today, there are still inequalities between men

and women, says Posthumus. "I think there are systemic ones, not so much overt ones." For instance, if women take on management positions in banks or other corporations, "they might be treated a little more harshly."

Although Hayes claims Reform is the best party for dealing with family issues, Posthumus is critical of this. "It sounds like they're going to determine for me what my family looks like," she comments. "I always get the feeling they're trying to encourage women to stay home." Couples need to make decisions about this themselves, she says. The Reform Party's perspective seems to be based on the traditional nuclear family and doesn't include other types of families, says Posthumus. But she adds, on the other hand, "the government shouldn't put policies in place detrimental to the family."

Council still needed

Ineke Bezuyen, who works with a textile store in St. Catharines, Ont., and directs the Coffee Break program at Covenant Christian Reformed Church, also opposes the idea of eliminating the Advisory Council on the Status of Women. "It sounds like she's cutting costs," but this could be harmful, says Bezuyen, adding that Hayes is "assuming everything is

rectified" regarding women's rights. The advisory council is necessary because there continues to be inequality between men and women in Canada, says Bezuyen.

But Bezuyen echoes Hayes' concern that Canada's employment equity legislation encourages equality of outcome rather than opportunity. She does not believe in having a "quota system" of hiring women or minorities because this runs the danger of leading to reverse discrimination. Women should be hired because of their qualifications, not because of a quota system.

Asked about discrimination against women at work, Bezuyen comments, "I never feel it in my workplace." She works with 19 other women and two men, who are the managers. "They never make me feel that I'm lesser," she comments.

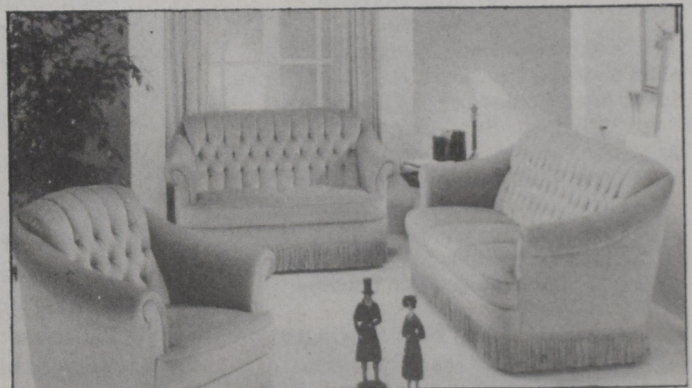
Like Hayes, Bezuyen says that the family is "the foundation for our society. I'm all for affirming families." The government should offer more programs to encourage families, such as incentives that could allow a husband or wife to stay at home with children, she suggests. Today's society is "rocking the family," says Bezuyen. "I think what we need to do is build the family."

TIME FOR NEW FURNITURE?

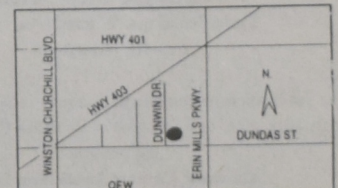
Come and see our beautiful showroom with the European flair!

SCHRÖDER
FURNITURE

... for that special item!



Our "coil" spring furniture has all the support and comfort you need.



Mississauga, Dundas St. — 2 Blocks W. of Erin Mills Parkway (905) 828-9511

YOUR INVITATION TO TRAVEL

HOLLAND AMERICA CRUISE SPECIALS

This is your invitation to join us in 1996/97 on our escorted cruises with Holland America and Carnival to Alaska * Caribbean * Europe * Hawaii. Incredible discounts for HAL Alumni - Oct. only.

AMSTERDAM * Martinair Christmas Charter - Dec. 19-Jan. 2, \$599
* KLM Winter Special only \$599

VERSTRAETE TRAVEL & CRUISES

Toronto (416) 969-8100; St. Catharines (905) 934-4414;
Henny Vuyk (905) 934-0666; Toll free Canada 1-800-565-9267

Editorials

Falling in love with love is make-believe

It seems that my editorial on youth delaying marriage has drawn quite a bit of fire, especially from the 416 calling area. Everybody knows that when you live in a 905 or 403 calling area your opinions are fairly traditional, but once you move within the purview of the CN Tower in Toronto, life takes on a different hue.

One of the points that the 416 people were upset about was my idea that a marriage could proceed once a "suitable but not yet perfect partner" had been located. What in the name of Romeo and Juliet was the editor talking about!? You mean, there's no romance, no flashes of lightning, no shower of stardust required to prepare two souls for that eternal moment called wedlock? Shouldn't there be some magical kind of recognition the moment the two who are fated to melt into one substance lay eyes on each other?

What has happened to romance?

Christian Courier

Formerly known as Calvinist Contact
Founded in 1945

An independent weekly that seeks the truth, care and rule of Jesus Christ as it:

- reports on significant happenings in the Christian community and the world;
- expresses opinions that are infused by Scripture and Spirit and rooted in a Reformed perspective;
- provides opportunities for contact and discussion for the Christian community.

Editor: Bert Witvoet General Manager: Stan de Jong

Associate Editor: Marian Van Til

Staff Reporter: Alan Doerksen

Regional Reporters:

Jeff Hoogendoorn, Victoria, B.C.;

James Kwantes, Vancouver, B.C.; Cindy Bruin, Calgary, Alta.; Gordon Legge, Calgary, Alta.; Jane Ouwehand, Agassiz, B.C.; Jessie Schut, Edmonton, Alta.; Anne Van Arragon Hutten, Kentville, N.S.;

Robert VanderVennen, Toronto, Ont.

Circulation Manager: Grace Bowman;

Advertising and Typesetting: Ingrid Torn;

Layout & Design: Alan Doerksen, Ingrid Torn

Proofreading: Grace Bowman

EDITORIAL ADVISORY BOARD

Robert Bernhardt, Harry der Nederlanden

Margaret Griffioen-Drenth, Anne Van Arragon Hutten,

Doug Roorda, Wendy Saunders,

Erick Schuringa, William Van Huizen,

Nelly Westerhoff.

The publication of comments, opinions or advertising does not imply agreement or endorsement by either *Christian Courier* or the publisher:

Calvinist Contact Publishing Limited

4-261 Martindale Rd., St. Catharines, ON

L2W 1A1, Canada

Tel: (905) 682-8311; fax: (905) 682-8313

Actually there's room for it in my "suitability model," except it takes on a somewhat more subdued tone than one will find in the average soap opera. The term "suitable" has a rather venerable tradition in that God himself said that it was not good for Adam to be alone, and that he would make him "a helper suitable for him." I would imagine that God included romance in the package. I would like to think that Adam's heart beat a bit faster when he first saw Eve. She must have been some woman — quite suitable, in fact.

One in five billion

This whole exchange reminds me of a discussion I had decades ago with a friend about whether or not one could be equally happy with another person than the one he or she had married. My friend insisted that she had married the one and only person who could have made her happy. I reasoned that there were probably thousands of people in the world who could fit the bill, but that the one she had married had now become the one-and-only because of the process of growing together. And, of course, my position did not suggest that she look elsewhere for happiness.

A "suitable but not yet perfect partner" is, in fact, the best we can hope for in this world where, according to a former professor of psychology at Calvin College, "falling in love means you have to get up again." But I have probably offended those who would rather begin their courtship by hearing their lover say:

"O, speak again, bright angel, for thou art
As glorious to this night, being o'er my head,
As is a winged messenger of heaven
Unto the white-upturned eyes
Of mortals that fall back to gaze on him...."

Make me a match

And then to think that in many parts of the world there are arranged marriages. I would imagine that some of these marriages are not happy marriages, but it would not surprise me a bit if on the whole the proportion of happy and unhappy marriages are the same as they are in the Western world where the young person's free choice is supposed to be the key to marital bliss. Not that I recommend that we return to the Isaac and Rebekah model — although, having God lead the selection process is not something to sneeze at. But I do believe that our culture has idealized the notion of romantic feelings. In fact, it may well be that when Asian parents, not guided by materialism or prestige, look for a "suitable" partner for their child, that child will end up being well matched.

The minimum one could expect of Western youth is that they seek the advice of their parents and other trusted people in their choice of a partner.

At least that's what we try to do west of Lake Snowbegone. But then, we live in the 905 calling area, "where all the women are strong, the men are good-looking and the children are above-average."

BW

A wise king who went too far

King Solomon was a wise man. He became that way because God endowed him with wisdom as a reward for his faithfulness. But as his life progressed, he became rather foolish. It's hard to say whether his wisdom became his downfall, or whether his downfall yielded new wisdom.

He was a learned man, a prolific author and songwriter. He spoke 3,000 proverbs and wrote 1,005 songs. Besides that, he was a botanist, describing plant life, "from the cedar of Lebanon to the hyssop that grows out of walls." But he also taught biology, specializing in birds, reptiles and fish. In addition to that he oversaw the building of the temple, built houses for himself, planted vineyards, made gardens, parks and orchards. He made reservoirs and owned more herds and flocks than anyone in Jerusalem. He acquired much wealth and hundreds of wives and concubines and thousands of slaves.

And, oh yes, for 40 years he was employed full-time as king.

He must have been a busy man. In fact, he seemed to have become a workaholic and a man

who could not satisfy his thirst for knowledge and his appetite for women and possessions. He turned away from God towards some of his wives' idols. So he ended up writing: "Yet when I survey all that my hands had done and what I had toiled to achieve, everything was meaningless, a chasing after wind."

Solomon ended up hating life. And he concluded that it was better to eat and drink and find satisfaction in your work. That, he said, is a gift of God, for "without him, who can eat or find enjoyment?"

I would like to think that Solomon snapped out of his addictions and idolatry at the end of his life and that he returned to the God of his father, David. He must have fully realized what was happening to him. And he does end the book of Ecclesiastes on a positive note: "Fear God and keep his commandments, for this is the whole duty of man."

But then again, after seeing Pierre Elliot Trudeau interviewed on CBC television, I wonder if old age really does bring greater wisdom.

BW

Letters

Why get married now? What's the hurry?

I have been really puzzled by your Sept. 20 editorial, "It's better to marry young than to sizzle old." I thought maybe you wanted to stir things up a little and get some interesting letters.

Anne Van Arragon Hutten's feature article on adult singles in the church was pretty tame stuff. Nothing we didn't know; nothing about sexual activity. It left

me wondering why you wrote that editorial. I'm glad Elizabeth Salomons wrote an excellent response to your editorial. She makes many good points.

Is it better to marry young than to sizzle old? I feel sorry for the "youngsters" who marry in their late teens or early 20s. What's the hurry? Why not save some money? Travel a little. See

the world before settling down.

Many of my school chums are divorced, have partner number 2 or 3, and some are single again. Marriage is a risky business.

I think many men in your generation, Bert, got married at an early age because they had no cooking/culinary skills. The man brought home the bacon and his

wife fried it. I know so many, many married men who never learned simple cooking or housekeeping work/skills. I know men who can't even barbeque. They rely on their wives. I'm a busy single farmer. I can fry, cook, broil, barbeque. I make my own bread, buttermilk, whatever.

Marriage is not something to take lightly. Marriage is *not* for everybody. Many couples should never have gotten married in the first place.... Oh, it looked so good and exciting when they were young and

foolish. Now, after 20 some years of marriage they are tired of each other; the spark is gone. Life is monotonous.

It's unfortunate when Christians look at single people and think to themselves that singles should be married because....

The one negative thing about being single is when Christian folk says things such as, "Oh, he or she, lives only for him- or herself." Some of us do a lot of volunteer work.

Meindert VanderGalien
Renfrew, Ont.

Schism leaders never gave up childish ways

Re: Book Review *In Search of Freedom* (CC, Oct. 25, 1996):

What kind of edification are we supposed to get from commemorating the sad happenings of 1944 and 1967? In my opinion it was a classic case of *odium theologicum*. And therefore: leave the dead to bury their own dead!

I have been left with the impression that the theologians of

that day, in the heat of a neurotic battle, didn't quite understand themselves and therefore had to change a self-made and purposefully overblown doctrinal problem (the eventuality of the spiritual rebirth in babies) into a procedural problem (the supposed violation of Article 31 of the Dutch Church Order).

For readers who are really interested in the makings of these deplorable and depressive affairs and who still can read Dutch I would like to recommend as supplementary

readings: *Van Dominees en Gemeenten*, written by J. de Haas, with an introduction by Rev. Jacob Kuntz, published by Speelman's Bookhouse in 1981.

How's that again? "When I was a child I spoke like a child, I thought like a child, I reasoned like a child. But when I became a man I gave up childish ways."

And the question remains: Did (and do!) our leaders really heed the Scriptures?

Bruce Bokhout
Don Mills, Ont.

Sweet and sour

I love your "Two over 60" column. It features such neat people with lots of insight. As for Bert Hielema — please, can't someone cheer him up?

Joyce Beukema
Abbotsford, B.C.



Envelopes were first manufactured in 1839 by a New York City man named Pierson. Before that letters were folded, with the blank space used for an address, and closed with sealing wax.


Were you serious?

I can hardly believe your suggestions in the Sept. 20 editorial on unmarried youth in the CRC. Marry someone who is not your ideal mate (read: who is not your soul mate)?

Then there is the over-emphasis on what it means genital-ly for those who postpone marriage, as well as the underlying assumption that masturbating is a sinful activity!

Maybe you were just BAITING. You are quite a MASTER at that.

Kathryn Posthumus
Toronto, Ont.



Voortman

Over 40 Varieties

of

Fine Cookies

KLM to Amsterdam

from Toronto **\$598**

valid for departures November 1-December 14
December 24-April 8
Car-rental 1 week \$75.00, add days \$32.00
Restrictions apply.

VALENTINE TRAVEL

(905) 890-5333/Toll Free 1-800-268-6144
London (519) 472-2700/Toll Free 1-800-265-1141
St. Catharines (905) 935-9103

Christian Courier

An independent weekly with a Reformed perspective.
Member of Canadian Church Press and Evangelical Press Association.

Canada mail: Publications Mail Registration No. 0451.
Postage paid at St. Catharines, Ont. Postmaster: send address changes to Christian Courier, 4-261 Martindale Rd., St. Catharines, Ont. L2W 1A1.

U.S. mail: Christian Courier (USPS 518-090). Second-class postage paid at Lewiston, NY. Postmaster: send address changes to Christian Courier, Box 110, Lewiston, NY 14092.

Subscriptions:	Canada	U.S.A.
(effective Feb. 1, 1995)	(GST incl.)	(GST free)
one year (44 issues)	\$43.50	\$35.00 U.S.
two years (88 issues)	\$82.00	\$66.00 U.S.
three years (132 issues)	\$123.00	\$99.00 U.S.
overseas one year	\$135 air mail \$85.00 surface mail	

Advertising deadlines: display advertising: Wednesday, 8:30 a.m.; classified advertising: Thursday, 8:30 a.m. All deadlines are for the following week's issue. See classified pages for more details.

(ISSN 1192-3415) Published weekly on Fridays except for March 1, April 12, May 31, June 21, July 26, Aug. 23, Oct. 4 and Dec. 27, by Calvinist Contact Publishing Limited. All correspondence should be addressed to: 4-261 Martindale Rd., St. Catharines, Ont. L2W 1A1, Tel.: 905-682-8311 or fax: 905-682-8313

PRINTED IN CANADA
This tabloid contains recycled paper.



Sports

ATTENTION:

Business Community/
Christian Organizations
Insert YOUR message
in our Special
1996 Christmas Issue

In past years we have supplied members of Christian Reformed churches across Canada with a free copy of the annual Christmas issue. This year we plan to do the same. Date of this issue will be **December 6**. It will be mailed to our regular subscribers on **December 3**.

In addition, we plan to distribute close to 20,000 copies of this issue to Reformed Christians across Canada free of charge.

To print so many extra copies costs money. We are appealing to the business community and to Christian organizations to help us out. Feel free to include your annual Christmas greetings in your ad, as you have done before.

Please do not wait. Take a moment to complete and return the attached coupon. Kindly include precise instructions as to the content of your ad.

Your continued support will be greatly appreciated.

Deadline for advertisements in this special issue is
November 20, 1996

COUPON

1) **Small** — size 3" wide x 2"

Cost \$80 + GST = \$85.60

2) **Medium** — size 5" wide x 3 1/2"

Cost \$240 + GST = \$256.80

3) **Large** — size 5" wide x 7 1/2"

Cost \$420 + GST = \$449.40

4) **Jumbo** — size 10" wide x 6"

Cost \$630 + GST = \$674.10

5) **Full Page** — size 10" wide x 12"

Cost \$1,000 + GST = \$1,070.00

6) **Sponsored advertising**

I do not wish to place my own ad, but will gladly sponsor a Christian organization advertisement. I understand Christian Courier will obtain copy from the organization indicated.

I wish to sponsor and ad for _____

This ad should be the size of

☐ Full page

☐ Jumbo

☐ Large

☐ Medium

☐ Small

Please enclose your ad copy with this coupon.

☐ I enclose payment

☐ Please bill me

Sender: (Please print)

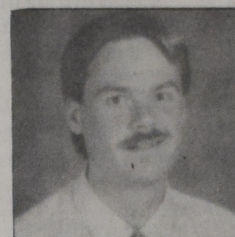
Name _____

Address _____

City _____

Code _____

Return by November 20 to: Christian Courier
4-261 Martindale Road, St. Catharines, ON L2W 1A1
Phone: (905)682-8311 Fax: (905)682-8313

What's the score?

Rob Janssens

**Winning
isn't the
only thing,
but isn't it
something?**

I happen to believe that winning is not a terrible, evil concept. For this bit of highly

politically incorrect thinking, I know that some of you would punish me by having me read the *Communist Manifesto* or some other egalitarian tome. But hear me out.

At the recent Ontario Christian School Teachers Association I sat in a seminar in which I felt strangely out of place. I felt that I had been transported by a time machine to another era, one I didn't think would reach us for a while yet.

In a workshop on inter-school sports, which I thought would be relevant, since I coach soccer, cross country and baseball (See? My sports world doesn't resolve around the pros only!), I was basically told that winning and building up school spirit have grown outdated, and that because my students and I spend weeks training and preparing for a tournament that we want to win, we're doing something wrong.

Others don't have a chance?

When I mentioned that revolutionizing the concept of inter-school tournaments (see *Christian Courier*, Dec. 9, 1994) was unnecessary and would send exactly the wrong message to students, someone shot back with the implication that my school won everything (which is hardly the case) and therefore I preferred the status quo. The person also implied that winning was something I should be ashamed of and needed to beg forgiveness for.

At the local cross-country meet, as a student of mine was approaching the finish line (a symbol of victory) ahead of the other competitors (which meant he had won, which meant others did not), another teacher stunned me and welcomed the victor by muttering, "Must be a Macdonald." What I inferred from that comment was that because the student and his family have a reputation of being winners in whatever they do, his victory was irrelevant, and he should have intentionally stumbled or pulled up and let someone else win. The comment has stuck with me. I sincerely hope that the student was out of earshot.

I have since justified the comment for the speaker under the heading of "sour grapes."

Another interesting quote discussed at the seminar was something to the affect of not stressing competition despite being competitive. I don't know if this attitude is the school's or the individual's, but my view is that merely by competing (i.e., sending a team onto the field or court), you are by definition being competitive, and if you're going to take the time to mold a group of students into a cohesive team, teach the skills, enforce the goals of sportsmanship and fair-play, incorporate strategies, and instill an admiration for how God created you to run, kick, pass, swing, catch, throw, serve, volley, shoot and jump, what's wrong with stressing competitiveness simultaneously? Why feel the need to shy away from admitting it? After all, when I see these supposedly non-competition-stressing coaches in action, competitiveness is clearly in the air. As it should be.

Why only sports?

The forces of moral correctness (and the time honored tradition of saying one thing, then doing another) have clearly set their eyes on sports. After all, do we have these types of seminars when the topic of our schools' fine arts festivals or science fairs come up? Of course not.

Why is it so much more allowable to celebrate a winning science project or short story or poem or speech with a ribbon, special display and mention in the school newsletter?

Why do certain families enrolled in my school get grief from other schools simply because they have outstanding abilities in athletics, especially when the grief comes from teachers who, by eating sour grapes, allow their students to do likewise? I would heartily welcome these folks to watch them practice. It's called desire, motivation, reaching goals only few dare even set; and yes, it's called competitiveness. And I fear the day when these dedicated young people need to feel even the least bit ashamed, guilty, or embarrassed because of it.

Our tournaments should make allowances so that any Grade 8 student who wants to be on a team must be on one or two. Many schools have done this. But I urge all coaches and convenors not to throw the baby out with the bath water, tipping the scales against those who are competitive, even if they appear to be overly so. Success must not be restricted, and those who are successful must not feel as though they owe the rest of us an apology.

Rob Janssens teaches at Trinity Christian School, Burlington, Ont.

ARTS & MEDIA



Poetry by Beatrice Vandervelde

Autumn gift exchange

*only days ago
the svelte milkweed pods
perked their ears
as if listening
to the crickets' parting song;
now, bellies swollen,
they suddenly leak silver.*

Storm

*the storm has stripped
the brilliantly clad trees,
their colorful dress now
shredded
into tatters at their feet.*

Our home

The house is
dark
cold
hushed.
Then a radio blares
toilet flushes
shower gushes
The furnace hums
doors squeak
floors creak
The porridge bubbles
kettle whistles
bacon sizzles
The dishes rattle
people chatter
then scatter.

The house remains
light
warm —
inviting our return.

Intrigue

*Curved paths
Magnetic fascination
Unknown
Their destination*

The Valley

*the valley of fallen leaves,
she called it, this space
now open to the sky,
and the bare trees?
sentinels, she declared,
sentinels that watch
until the yellow leaves turn brown
and they are safely tucked away
under a blanket of fresh snow.*



Master

*Its ring interrupts,
Loud and compelling.*

*Steven telling me his mark.
Joan asking, How was my walk?
Susan making a date to welcome me.
Steven to say his lock is stuck
His class is starting, Hear the bell?
George saying, It's a nice day
for pictures by the waterside.
Can I bring his camera?
A voice wondering, "Is this B&K?"
Dorothe: "We're having chapel.
How do we pray?"*

*Is it master, I the slave?
I lift the receiver off its cradle
Expecting Ma Bell to whistle soon
But she leaves me alone
In golden silence.*

Beatrice Vandervelde lives in Willowdale, Ont.

Alberta Christian Writers' Fellowship to go nationwide

Elsie Montgomery

EDMONTON — At its annual meeting in late September the membership of Alberta Christian Writers' Fellowship expanded its mandate to include all of Canada. By this action, the ACWF, already the largest organization in the nation for Christian writers, embraced a greater role, seeking actively to support and encourage Christian writers from coast-to-coast. The organization will now be known as the Alberta Christian Writers' Fellowship-CanadaWide (ACWF-CanadaWide).

The new mandate will result in an increased presence of ACWF-CanadaWide and its members in all forms of media, including daily papers, magazines, television, radio and the Internet. The higher profile will lead to an expanded membership, better resources for all Christians who write, and writers who are well-equipped for communication into the 21st century.

Current plans include an ACWF-CanadaWide Web page on the Internet and the produc-

tion of special correspondence courses for ACWF-CanadaWide members.

ACWF-CanadaWide will continue to sponsor its annual fall conference, several writing contests and an annual spring workshop. Its newsletter, *FellowScript*, will grow to include news of activities and events, contests and members from coast-to-coast.

Although the executive of the organization continues to reside in Alberta, associate executives will be enlisted across Canada as the need arises. They may represent groups of writers or organizations that wish to affiliate with ACWF-CanadaWide.

Membership in ACWF-CanadaWide is open to anyone in Canada who, by signature, subscribes to the Apostles Creed, concurs with the purpose of ACWF-CanadaWide, and pays the annual \$30 membership fee.

Requests for membership may be directed to: ACWF-CanadaWide, 34-1130 Falconer Road, Edmonton, AB T6R 2J6

New fund to help finance quality TV films

OTTAWA (Canadian Scene) — A government-industry partnership to help finance Canadian television programs in French and English was announced last month by Deputy Prime Minister and Minister of Canadian Heritage Sheila Copps.

"It costs about \$1 million to produce an hour of original Canadian drama, compared to about \$100,000 an hour to re-broadcast drama imported from the United States," says Copps. Without aid, the marketplace will not produce TV that reflects Canadian life and Canadian values. As a result, the vast majority of the drama that Canadians watch is American drama."

The minister said a new fund, amounting to \$200 million a year, will help generate investment from the private sector of an additional \$650 million annually and create 10,000 new jobs. The federal government is contributing \$150 million. Of this amount, \$100 million was provided for in the March 1996

budget and \$50 million will come from Telefilm Canada's existing Broadcasting Development Production Fund. The TV cable industry's own production fund will bring \$50 million to the new Canada Television and Cable Production Fund.

- CONTENT
- digital organs
- Pre-owned pianos
- Sheet music
- CDs & Tapes

THE MUSIC GROUP

Willem Van Suydam
General Manager
5205 Harvester Rd., Unit 2
Burlington, ON L7L 6B5

1-800-376-7199

Church

Muslim rioters kill five Christians, torch churches in Indonesia

Violence spreads around Situbondo, East Java

Alex Buchan

HONG KONG (Compass) — Pentecostal Pastor Ishak Christian, his wife, daughter, a niece and a church worker were burned to death as 3,000 Muslims ran amok in a church-burning spree in Situbondo, East Java, on Oct. 10. Travelling by motorcycle, rioters torched seven churches in Situbondo, as well as two Christian schools and an orphanage, then fanned out to neighboring cities. By the time police restored order, a total of 25 places of worship had been burned in seven cities. This incident constitutes the worst outbreak of violence perpetrated by Muslims against Christians in Indonesia in recent years, and brings to over 50 the number of

churches burned in 1996 alone.

Triggering the riots was the blasphemy trial of a Muslim sect leader, named Saleh, for allegedly teaching that the prophet Mohammed was not God's envoy to the whole of humanity. Thousands had gathered outside the courthouse in Situbondo to hear the verdict. When it was announced Saleh was to be jailed for five years, the crowd revolted, having called for the death penalty. According to a church source, the rioters "started by burning the nearby Gethsemani Protestant church," and soon the mayhem spread. Eight churches, both Protestant and Catholic, were burned or vandalized in Situbondo; three in Penarukan, Asem Bagus and

Ranurejo; four in Wonorejo; four and a Buddhist temple in Besuki. Three schools, a monastery and an orphanage were also burned in Situbondo. One hundred and twenty arrests were made, and currently 40 people remain in custody.

Living in fear

"The Christians in Situbondo are living in fear," said Monsignor Herman Josef Pandoyo Putra O. Carn, the regional Catholic bishop, on his way to visit. "I'm going there to help bolster their spirits and ask the local police and military chiefs to provide protection for the Catholic community." A "Statement of Concern" from "the Christian organizations and Christian community and the Christian churches of East Java" was sent to President Suharto on the 15th, urging the authorities to "speedily take charge and

proceed according to the current law."

Privately, concern is being expressed as to whether the authorities are capable or even willing to see justice done. East Java governor Basofi Sudman stressed that since the incident was so sensitive, they would clamp down on all reports and investigate quietly. He stated, "This does not mean we will hide the facts, but this issue is very complex.... Let us agree to hush up the problem." The Christian community is still waiting for any charges to be brought against the rioters who destroyed 10 churches on June 10 in Surabaya, 150 km west of Situbondo. Even members of the Muslim community have expressed disbelief that the riots are spontaneous. Amien Rais, head of the reputedly 28 million-strong Muhammadiyah Islamic group, said, "The way it

happened was so systematic, so organized — it was inspired and directed by a certain group of people."

Largest Islamic state

Indonesia, at 200 million, is the world's most populous Islamic state. Of this number, only some 22 million are Christian — a sizable minority that has always enjoyed ostensible equality under the law. Unlike some other Islamic nations, Indonesia is a secular state, which does not apply *sharia* law, though some speculate that these riots may be an attempt to change that. With the elderly president ailing, and elections due next year, Muslim fundamentalists may be seeking to destabilize his rule. At any rate, Asia's "third giant" (after China and India), will likely become more volatile politically and religiously in the coming years.

South African church discusses appearance before Truth Commission

GRAND RAPIDS, Mich. (REC) — Some members of the Dutch Reformed Church (DRC) in South Africa have been discussing whether the church should appear before that country's Truth and Reconciliation Commission. The Truth Commission was set up to explore the wrongs of the apartheid era, and is chaired by former Anglican Bishop Desmond Tutu.

The remarks last month by DRC member Professor Adrio

König that the DRC was not truly repentant sparked a vigorous reply from church leaders. Some of the debate hinged on some strong words by König, such as declaring the DRC "bankrupt."

From the discussion arose the idea that an appearance before the Truth Commission would offer an opportunity for confession and repentance. The country was impressed with the appearance of former President F.W. De Klerk before the

commission. Benjamin Lesilo, a vice-president of the World Alliance of Reformed Churches (WARC), recently contrasted the appearance of De Klerk with the absence of the DRC.

No harm in repetition

Julian Müller, writing in the DRC paper, *Die Kerkbode*, argued that the DRC should appear before the Truth Commission and again confess its guilt. Müller agreed that the DRC had already confessed in its official documents. Therefore, he noted, some DRC members want that to be in the past. But confession would now play a role in a healing process, so a repeated confession was as much about the future as about the past.

In the same issue, *Die Kerkbode* editor Frits Gaum agreed that the DRC should appear before the commission. He noted some members objected because the commission is "too political." To ignore it, however, Gaum said, would not help to create an image of the past faithful to the truth. Gaum said the DRC should present a balanced

picture of the past, admitting the errors but also recalling the good. The Truth and Reconciliation Commission is not perfect, he argued, but it offers an opportunity to witness that the Lord is faithful and will not let his children slip from his hand.

In a following issue, König picked up the issue again. He argued that the DRC had indeed expressed its regrets in a few carefully formulated and long-debated sentences. He compared the church with the story of the prodigal son. The son recognized his sin and decided to confess it to his father. This is how far the DRC has come, König said. But the prodigal son actually went to his father to confess, and the DRC representatives have not done that with their daughter churches in South Africa, according to König.

Gaum replied to König that such a face-to-face apology was made at the Rustenberg Conference in 1990 by Prof. Willie Jonker, and the confession was affirmed to be in agreement with DRC decisions. There Desmond Tutu accepted the confession,

and this was given wide publicity.

Gaum also mentioned the reception of C.F. Beyers Naude and Ben Marais, two long-time critics of the DRC policies, at the 1994 general synod of the DRC.

Not fond of the commission

The Reformed Churches in South Africa (GKSA) are drafting a protest letter to the Truth and Reconciliation Commission. They expressed their distress that there was no testing of witnesses when they appeared before the commission. They asserted that one-sided and emotional expressions were being allowed with neither testing nor judgment by the commission. This, they said, not only conflicts with the ninth commandment to bear no false witness, but also directly conflicts with the Bill of Rights, under which the commission functioned. The letter's contents were drafted by the GKSA's deputies for contact with the government.

Maranatha Homes Burlington, Ont.

This award-winning Senior Citizen Home is located close to Burlington Christian Reformed Church and Ebenezer Canadian Reformed Church, with audio hook-up for the Sunday services in every apartment from both churches and a weekly evening video church service presentation. Local bus service at the door. Monthly rent is geared to income. Maximum \$450 a month.

Information from:
Rosanne van der Woerd, 3260 New Street,
Burlington, ON L7N 3L4, Phone: (905) 681-0311

Church

Egypt's church suffers discrimination

Robert VanderVennen

CAIRO, Egypt — An Egyptian Muslim who converts to Christianity might be killed for his or her beliefs. It is illegal for a Christian to witness to his or her faith to a Muslim, or to hand a Muslim a tract. Such laws make evangelization hard for Egyptian Christians, who are barely 10 per cent of the population.

But Christians are resourceful. For instance, there is "Project Forgetfulness." On a train or subway car a Christian may be reading a tract and "forgetfully" leave it on the seat. Or two Christians may position themselves at some distance on a crowded bus and one may ask the other questions about the Christian faith so as to be overheard by many other riders.

Such stories were told recently by leaders in the Egyptian Christian church whom we are not able to identify because they might suffer at the hands of the Egyptian authorities if their names were used.

Regulations

Christian students do not suffer discrimination, at least until they reach university level. Many Christians become medical doctors, but none may become obstetricians because Muslims are unwilling to allow a Christian to see a Muslim woman so fully.

Congregations often sell Bibles and Christian literature in their church buildings. Materials translated into Arabic by the World Literature Committee of the Christian Reformed Church are appreciated.

Pastors are free to preach as they wish inside their churches, though it is common for someone from the police to be present to be sure that nothing politically inappropriate is said, and to see that the church has not made interior changes without permission, like painting the walls. Christians are not free to invite non-Christians to worship services.

There have been problems with churches being burned to the ground, sometimes with the police passively standing by. But police security to protect churches has recently been increased, which is being welcomed by Christians. Still, there is the complaint that President Mubarak has nothing good to

say about Christianity.

It is hard for Christians to get permission to build new churches. No church may be built on a main street, a term which is undefined and therefore whose meaning is left to the discretion of the officer in charge of granting permission. The church must submit a petition for permission to build 10 weeks in advance. A new church may not be located within 100 meters of a Muslim place of worship, and any place where a Muslim puts down his mat to pray is called a place of worship.

Afraid of the gospel

One pastor reported that 10 members of his congregation had been converted from Islam. Each of them was put in jail for a while, but was not otherwise harmed. Many Christians emigrate to other countries, but few Muslims move from Egypt.

One of the greatest problems in Christian churches in Egypt is that of Christians becoming Muslims. A Christian man may not marry a Muslim woman unless he becomes a Muslim. A Christian woman cannot obtain a divorce unless she becomes a Muslim. About 12,000 Christians a year become Muslims, it was reported.

Muslims repress Christianity and are afraid of Christians, one pastor stated, because the gospel is powerful. They are afraid the Bible will expose their weaknesses, he said.

Yet in some ways Christians are a fortunate minority in Egypt, said a pastor. They are respected for the good work they do in many areas of society and they have more freedom than Christians in some other countries. Egyptian Christians ask for the prayers of Christians who live in countries where they have greater freedom to express their faith.

Chapter & Verse



Wayne Brouwer
Andrew Kuyvenhoven
★ Laura Smit
Al Wolters

Deadly forgetfulness

"If you do forget the Lord your God... I solemnly warn you today that you shall surely perish" (Deut.8:19)

"You don't remember me, do you?" All of us have probably been accosted with those words, part challenge, part accusation, when someone from

our past makes an unexpected appearance. Automatically we answer, "Of course I remember you!" frantically searching our memory banks for some clue as to name or place. In such moments there is a strong impulse to pretend we remember more than we do. We pretend because most of us know what it is to approach someone whom we remember and find that we are forgotten. We know the awkward awareness of having been unimportant and discounted, and we would spare others such feelings.

But the truth is that there are many people in our lives who have become unimportant to us and whom we do discount. Our memories cannot hold all the encounters of a life-time with equal clarity and immediacy. There are people whom we forget.

Wanting to forget

Then there are those whom we don't want to remember. Perhaps there was a moment years ago when you were tempted to do something wrong or when you suffered some painful disappointment. You look back and wonder: "Who was that young, stupid, overwrought person, feeling and doing things so out of character for me?" But in the midst of that time, there were people in whom you confided, people who helped you, gave you strength and encouragement, listened to your problems and offered understanding. Now you do not want to be reminded of that time, and you do not want to be remembered in that way. For you it was an aberrant time of weakness. You have put that behind you. Until in the midst of a crowded airport, or at a high school reunion, or at church some Sunday, a person from your past walks up with a knowing smile and says, "I remember you so well." At such a moment, we may wish to feign forgetfulness.

Both these experiences of forgetfulness teach us something about our tendency to forget God. Often we forget about God because he is genuinely not that important to us anymore. Our relationship with God has been simply habitual and peripheral to the real business of our lives, and now — encountering him unexpectedly in a sunset, or a piece of music, or a friend's remark — there is a nagging awareness that we have allowed someone significant to go unnoticed, that there was a time when we had a better grasp of his name.

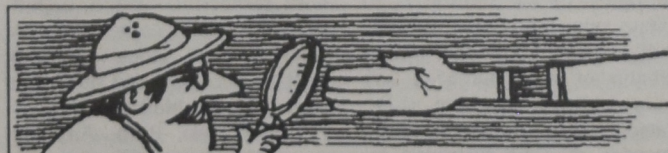
Hurting ourselves

Other times we forget about God because we do not want to remember the moments of weakness which drove us to turn to him. In a time of sickness, grief, or depression we made rash promises about changing our lives forever and committing ourselves seriously to him. But those were aberrant moments of weakness. That's not who we really are. We're really healthy, strong, resolute people. We're self-sufficient, not clinging and dependent. We'd rather not associate with those who remember us in some other way.

In Deuteronomy 8, Moses warns the Israelites that where God is concerned, forgetfulness is not just discourteous; it is fatal. There may be people from our past for whom we were more important than they were for us, but that is never true of God. He is the sustaining presence holding us in existence and may never be discounted.

We really may outgrow our dependence on some childhood friend or past counsellor, but that is never true of God. Any power, any health, any sufficiency we have comes only from his hand. Other people may be hurt if we forget them, but Moses promises that if we forget God we are the ones who will be hurt. God is the source of our life, and when we forget him we cut ourselves off from life itself. As the Israelites move out of the wilderness into a land of prosperity and abundance, Moses urges them and us: Remember.

Laura Smit is a pastor in the Presbyterian Church (U.S.A.). She is currently doing doctoral work in philosophy aesthetics at Boston University, Boston, Mass.



In its oldest recorded use (2800 B.C. in Egypt), a handshake signified the conferring of power from a god to an earthly ruler. This is reflected in the Egyptian verb "To give," the hieroglyph for which was a picture of an extended hand.

CHRISTIAN STEWARDSHIP SERVICES

Providing counselling in estate planning, will making, insurances, Christian investments, and special giving.



- Free of charge — Confidential
- Public presentation — Home visits

Please write: CSS, 455 Spadina Ave., #210, Toronto, ON M5S 2G8 or telephone: (416) 598-2181

Feature

It's raining now

Art White

The annual meeting proceeded easily after the chairperson cajoled us from the last dregs of coffee, sweets and conversation. Flora Nevers, the clerk, read minutes of the previous meeting, and Mary Todd reported on finances.

"I move the acceptance of my report and, on behalf of the trustees, the approval of this budget for 1996...."

Hearing a second, LeRoy Mailing thanked Mary for her usual good work and asked if there were any comments on the report or the budget. He was about to call for the question when Barbara Cowen rose from her chair at the table closest to the door.

"I don't know if this is the right time to talk about *how* we spend our offerings, but for years we've given only \$200 to the local food bank, during which time their need has increased tenfold. I can tell you, last month there were many days when the shelves were down to "Mr. Noodle" and dry cereal. Mary shows more than \$200,000 in endowments, earning \$4,200 a year for the general fund, verses two *hundred* dollars to help people in our own community who don't have enough to eat. I'd feel a lot better about our stewardship if we gave away the interest from those investments, gave it *all* away. We should pay-as-we-go with current expenses. If someone would tell me how, I'd make that a motion.

The room fell silent. We could hear them tidying up in the kitchen. Everyone looked to the chairperson. Mary Todd folded her papers and sat down. "I move what Barb suggested," said a voice from one of the front tables.

"And I'll second it," added Theresa Mailing, who asked her husband, "Roy, could we have Flora read the motion, please?"

The clerk was still writing. "Let's see, I've got: 'Jamie

Everett moved/Theresa Mailing seconded, that... the church pay operational expenses through current giving... and donate endowment interest and dividends to the local food bank.'"

"to local missions,' maybe," said Jamie. "I don't think we need to give all the proceeds to the food bank. We should spread it around, wouldn't you say, Barb?"

"Definitely, but I wouldn't restrict it to local missions. My

savings to pay the minister. Who's to say we won't have to again? Most of us won't be here in 20 years and there aren't many young people coming along; or there don't seem to be many, anyway. I'm worried our church will need every penny which some people were wise enough to set aside."

Everyone knew "some" people referred to Harry Lowe. This issue was getting sticky. Clearly Roy Mailing wanted to

toward another trustee who had learned over to whisper in his ear.

"Okay. Is there further discussion of the motion to provide for our local ministry from current accounts, donating the unencumbered proceeds of our endowments to the greater mission of the church?"

"What about the point Mrs. Lowe raised? Shouldn't we same some money for a rainy day? She's right, you know. The way things are going, who's going to pay the bills 20 years from now, even 10?"

"It's raining *right now* on the people I'm talking about," said Barbara, her voice trembling. "If our church can't pay its bills 10 years from now, so be it. Jesus asks us to sell what we have today and give it to the poor, and we're sitting on two

the room.

"Question," said Theresa unobtrusively.

"The question's called for... Those in favor signify by saying aye...."

"Aye."

"Contrary, nay."

"Nay, nay...."

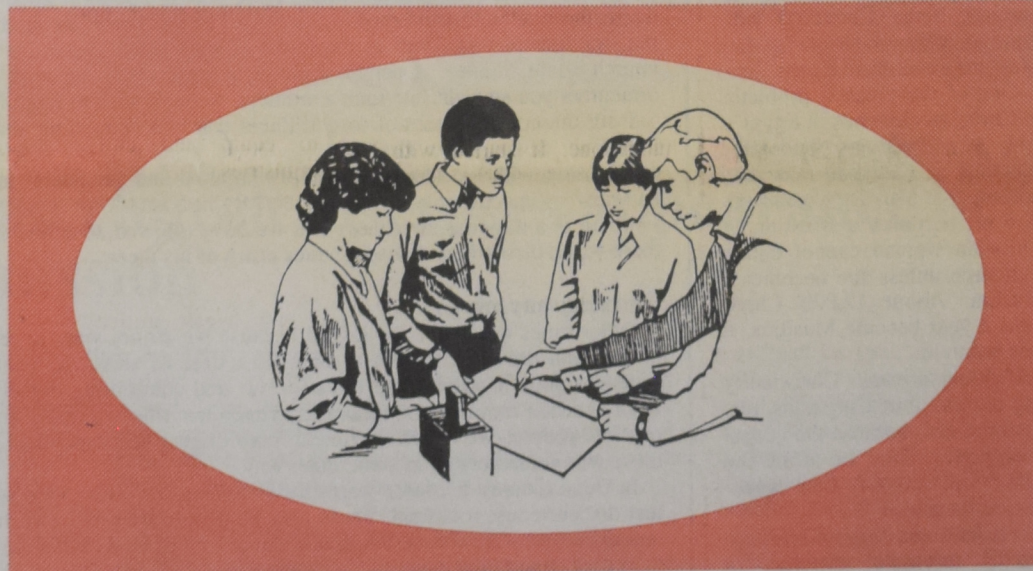
"Motion carries. The proceeds from our endowment reserve will go toward the greater mission of the church. I'll ask the trustees to report the total available funds to the official board. With your permission, can we let the board determine a schedule of allocation and distribution for the recipients?" The members nodded and generally agreed among themselves, easing back a bit from the moment of decision itself. You could sense relief and "ownership" in the room, even Mrs. Lowe (who had dissented) seemed appeased by a sense of resolve and communion in the meeting.

After an unproductive call from New Business and a reading of the minutes (which Flora handled with dispatch), Roy Mailing thanked responsible chairpersons and everyone for their valuable participation, then invited a motion to adjourn, which was broadly welcomed by the members. Theresa reminded about serving-dishes and table-settings. Ted Watson tossed an arm around Mildred in a personal moment, just about the time Barb's husband stood up, took her hand and began to sing in perfect pitch: *Praise God, from whom all blessings flow....*

We didn't need more. The moment was perfect. We stood together and sang as one, joining hands from table to table around the room: *Praise him all creatures here below....*

Ralph, still in his apron and yellow rubber gloves, scurried from the scullery to Mary's side, replacing her hand in Roy's, much to the bemusement of our spirited assembly: *Praise him above ye heavenly Hosts....*

The tautness was gone, the differences bridged. We had done a good thing, something worthwhile and endearing, an annual meeting minute everyone would remember for years to come: *Praise Father, Son and Holy Ghost.*



point is we have all this money doing nothing for the Lord, and every Sunday the minister reminds us about a world filled with despair which needs our help. If I had my way, I'd sell the stocks, cash in the GIC's and give it all away."

"This isn't a good time to sell our holdings, Barbara," reminded the chairperson of the trustees, "and most of these bequests are very specific regarding liquidation, even the use we can make of the interest and dividends. We'll have to look into how much is encumbered."

"I think we ought to save our money for a rainy day," cautioned Mildred Lowe, a long-time member whose husband's bequest was among the funds in question. "Remember, it wasn't too long ago we had to use our

avoid a stand-off.

"We've got a motion seconded but not quite finished," he interjected. "Jamie's motion, ah... *The church pay operational expenses through current giving and donate endowment interest and dividends to the local food bank, or perhaps local missions, which Barbara suggested needn't be limited to local* Can we agree the intent of the motion is to donate unencumbered proceeds from investments to the greater mission of the church? I say "unencumbered" because, as Dr. Watson pointed out, some of the proceeds may be restricted by terms of the bequests. Does that sound like the motion you intended, Jamie? Barbara? Theresa? The women nodded, as did Ted Watson, before he turned

hundredsomething *thousand* dollars, which isn't *doing* anything for those upon whom the rain has already fallen."

7

ed Watson stopped mid-whisper as the room quieted around him. Mary Todd and Roy Mailing addressed Barbara, as did many others, with respectful silence, including the kitchen crew who were standing now along the back wall. A horn sounded outside; a snowplow rumbled by....

"Thank you, Barb. Any further discussion of the motion to donate the unencumbered proceeds from investments to what we're calling 'the greater mission of the church?'" Roy Mailing looked slowly around

Art White is a writer and retired pastor of the Presbyterian Church of Canada who lives in Clementsvalle, N.S.

Can Jesus heal a gay or lesbian person?

that the author had written with great integrity and deep psychological as well as theological understanding. This is not a book that glorifies heterosexuals: "The latter can be more messed up than [homosexuals], only oblivious to the mess because of the supposed normalcy of their orientation" (p.15).

A unique journey

The author, Andrew Comiskey, who was able not only to change his orientation but is now ministering to homosexual persons in a program called Living Waters, warns against seeing his story as "the quintessential homosexual success story. My experience is unique, as is every person's," he says. But he asks that his account may inspire the reader to trust more fully in the Creator of our humanity.

For the author himself the road to wholeness was a tortuous one. It started with his conversion to Christ. Realizing the sin of acting on his homosexual impulses came next. Hearing the Apostle Paul describe homosexuality as a kind of idolatry made sense to him.

What confused him at first, though, was that a number of Christians were embracing homosexuality as God's will for their lives. Initially that appealed to him: "The blessings of faith combined with the strong arms of a male lover." But soon he found that these pro-gay Christians were expressing more the glory of their gayness than the honor of Jesus Christ.

A new awakening

Still Comiskey found himself falling back into the gay lifestyle. A full two years after he became a Christian he finally committed his sexuality to Jesus. That helped him turn away from other men, but it did not mean that he could suddenly love women. Having feelings towards a woman awaken in him took a serious relationship with a woman he later married. The way Comiskey describes it, "Physical attraction was birthed out of our relationship" which was a relationship of friendship, open confession and mutual praying.



Andrew Comiskey

...Only God the Father is able to reaffirm his intentions for the sexuality of his children...

But even that does not fully explain his change. The young couple was surrounded by a community of Christians who supported them in prayer, and they could make use of a pool of ministry resources provided by Exodus International, an umbrella organization that seeks to equip and unify ex-gay ministries.

A union of opposites

In a chapter entitled "A Biblical Understanding of Sexuality," Comiskey explores the basis of his understanding of what makes homosexuality a distortion of created reality. "A fundamental part of our bearing the divine image is its heterosexual reflection," he writes. "The only adequate counterpart [for Adam] was one who would be similar enough to meet him on the inspired ground of his humanity, but unique enough to draw him out of his aloneness and fill in the empty places of his masculine soul" (p.40).

Several chapters later, the author speaks of a demonic commitment to sameness in homosexuality as it shows up in the form of gender superiority. This is especially true of lesbianism, he adds. "Female strugglers congregate with each other on the basis of the perceived superiority of a woman's capacity to love and be loved" (p.101).

In the Creation account the author finds hope rather than condemnation for the homosexual person. It calls every person to be reconciled to the opposite sex. "People with a heterosexual orientation are no less fallen than those with

homosexual tendencies," he asserts.

Comiskey's pastoral concern comes out time and again, as, for example, when he cautions Christians against harsh and arbitrary statements like: "If God had wanted homosexuals, he would have made Adam and Steve, not Adam and Eve." Such a cliché removes us too far from the daily battle homosexuals encounter with feelings and temptations, he believes.

"But unlike heterosexuals, homosexual strugglers must realize that their fellowship can never culminate in a blessed, one-flesh union. The Genesis account underscores the futility to become whole through a member of the same sex."

Spiritual realignment

In other chapters, Comiskey describes how his work with other homosexual persons sometimes failed and sometimes succeeded. Fundamental to a change in orientation is a realignment of desire towards the Creator, he says. The failure of traditional therapy in "curing" homosexuals lies in its inability to bring about spiritual realignment because "this life-dominating network of desires and distorted self-perceptions cannot be healed by mere analysis of the soul" (p.52).

Only God the Father is able to reaffirm his intentions for the sexuality of his children. No matter how overwhelmed by homosexual tendencies, and the author speaks from his own experience, and his counselling experiences, God is able to reveal sexual wholeness. The capacity

Continued on page 15...

Pursuing Sexual Wholeness

HOW JESUS HEALS THE HOMOSEXUAL

ANDREW COMISKEY

FOREWORD BY LEANNE PAYNE

Bert Witvoet

One of our readers in Thunder Bay thanked us for paying attention to the subject of homosexuality in earlier issues, and asked us to inform our readers about books on the topic by Christians who were homosexual but were able to change their orientation. She mentioned the book *Pursuing Sexual Wholeness* as an example.

I decided to follow her suggestion and read the book she mentioned, and perhaps report

on it even though it was first published in 1989. I was a bit skeptical at first, expecting the book to be a glib kind of success story written by a person who might spiritualize the whole problem of homosexuality. Besides, I thought, just because one person whose homosexuality might not be deeply ingrained can change, does that mean that everyone else can change?

However, while reading *Pursuing Sexual Wholeness* I became more and more convinced

Comment

Dear Adrian,

Since our last exchange you and Johanna have spent time in the land of your birth and Bob and I, along with a group of friends, visited a foreign country and culture, namely Egypt. Between us we could probably write a book on parallels and differences, the impact on each of us personally, what it's like to come back home, etc., etc. But let's start with a modest letter.

Seventeen of us under the leadership of Dr. Bas Van Elderen, who has retired from Calvin Seminary but is more active than any 72-year-old I've ever met, made a two-week study tour of Egypt. That simple statement carries a host of experiences. Of course we were awed by the pyramids and the Sphinx, the enormous temples, the Aswan dam — a 20th century pyramid in terms of an engineering marvel but a very mixed blessing for Egypt — and the Cairo traffic.

All those things all tourists do. But under Bas's leadership we were able to put these things in a religious context and to see how Old Testament Israel fit (or didn't fit) into Egyptian culture and religion. A special gift he was able to give us was a glimpse of early Christian life in Egypt at his archaeological dig in Wadi Natrun, located between Alexandria and Cairo.

Egypt seems to have been the origin of the monastic movement in Christianity, and there have been monasteries there since the 5th century A.D. The monks at one of them served us lunch. We saw an ancient monastery chapel in the process of emerging from the sand for the first time in a thousand years.

We went to the area of Mt. Sinai, which was for me probably the most awesome combination of desert and mountain and spiritual experience I could ever imagine. I could "see" Moses in "cloud and majesty and awe," could see the kinds of clefts in the rocks where he was protected when the Lord passed by. I could "see" Elijah exhausted from running from Jezebel. Some of our group went by camel and foot to the top of the highest peak to see the sunrise. They reported to us lazier ones, content to see the sunrise from where we were staying, that the stars and sunrise were magnificent.

There were many other things I could write about. But maybe a bit of reflection is in order.

Ancient Egypt was such a religious society! People's entire lives seem to have been spent preparing for the after-life. There were the magnificent temples of the gods and tombs of the kings which required the labor of thousands of people, who on their time off started preparing their own tombs. It's interesting to see some of the symbols reflected and transformed in the Old Testament, the serpent, for instance.

But it seems to me that the revolutionary concept for Israel was not only the idea of one God and no other. What was equally remarkable was the idea that that God would actually live with his people and focus his word and worship in a relatively simple tent that could be picked up and carried around. No Egyptian could have grasped that, and as we know, it was pretty hard for the Israelites, too.

There are some ironies also. I couldn't help thinking that of all the beautiful territory and climate on the earth God had to choose from, why would he choose this area of the world to plant a chosen people? We struggled with the heat and Pharaoh's revenge but could retreat to our air-conditioned bus and hotel and bottled water. We had much sympathy for the murmuring Israelites!

We worshipped in a large evangelical Coptic Church and met some beautiful Egyptian Christians. Christians are harassed in Egypt but they are alive and well, perhaps because they need special grace and courage to maintain their witness.

So it's back to Canada, with gratitude for the freedom we have here and increasing impatience with all the complaining we do.

Zo, hoe gaat het in Nederland? (How's it going in the Netherlands?)

*Cordially,
Mary*

Two
— over —
60



Dear Mary,

"Hoe gaat het in Nederland?" Some good, some bad, I'd say!

Johanna and I spent six weeks there — one week celebrating my mother's 90th birthday with family, five weeks filled with museums, markets, bike rides, walks, family, old friends, church services on Sundays. Every service was different; every one alive. For instance:

* A well-crafted, old-fashioned sermon from a cousin, delivered to a small-crowd Reformed congregation with a liturgy from 50 years ago. Yet alive, no doubt about it.

* In a small Groningen village stretched out along a canal we heard a polished literary sermon. The untraditional liturgy featured a "cantorei," a small choir set up to support and enhance worship. It did.

* In my former hometown, a church was packed with children and their parents on a "Christian school Sunday." Jonah was the theme. The liturgy and message were fully integrated, including "Jonah" drawings on the walls. The school children performed a Jonah cantata, and two young artists (8-10 years old) explained what some of the drawings were meant to say.

* In my mother's church, a packed evening service featured a musical on the life of Saul, pointing to David and Christ. I was told that the more than 60 participants became bonded in saintly communion during the two months of rehearsals.

* In a new polder church, cold and ugly, the sound didn't carry and the organ was the pits. But the sermon exuded warm gospel, the preacher was nice, on the verge of finishing her studies for the ministry. (She'll be tops some day, judging by what I heard already.)

I also learned, as I suspected, that behind each service resided much pain. There was no hiding the rapid decline in church attendance, the greying of church life, the secularization (and Americanization) of Dutch culture, Christian faith being pushed to the fringes of national consciousness, and no competition for the widespread religion of soccer (notably Saint Ajax). The pain is most obvious to still-faithful grandparents whose bonds with their children, and especially grandchildren, no longer include the Christian faith.

The most powerful experience? Standing before the Oosterkerk in the city of Groningen. Before World War II there were two packed services there each Sunday morning, plus one in the afternoon (maybe even two!). Then, this massive building, on a key intersection, took in the proud inheritors of a Reformed tradition going back to the Reformation, one of its sons (Colyn) the prime minister at that time. This country felt favored by God as old Israel was, and thus immune from war (it thought). After each service the building let out a people who had heard what they came to hear: the Kingdom is yours already. They saw that it was true: the Christian school, attached to the building, evidenced the triumph of their obedience (begun in the 19th century) over European liberalism and theological apostasy.

Sic transit gloria mundi. (Thus passes away the glory of the world.) Look at this building now. Only one single Sunday service at 9:30 a.m. for a handful of parishioners. This massive and multi-towered bulwark has become a pretence of power no paint or refashioning can hide. Triumphalism gone sour. Is it illegitimately occupying a valuable real estate corner that could be used for more worthwhile purposes? Should it be hiding Sunday Reformed survivors? Should this location not learn to serve the world's needy people seven days a week?

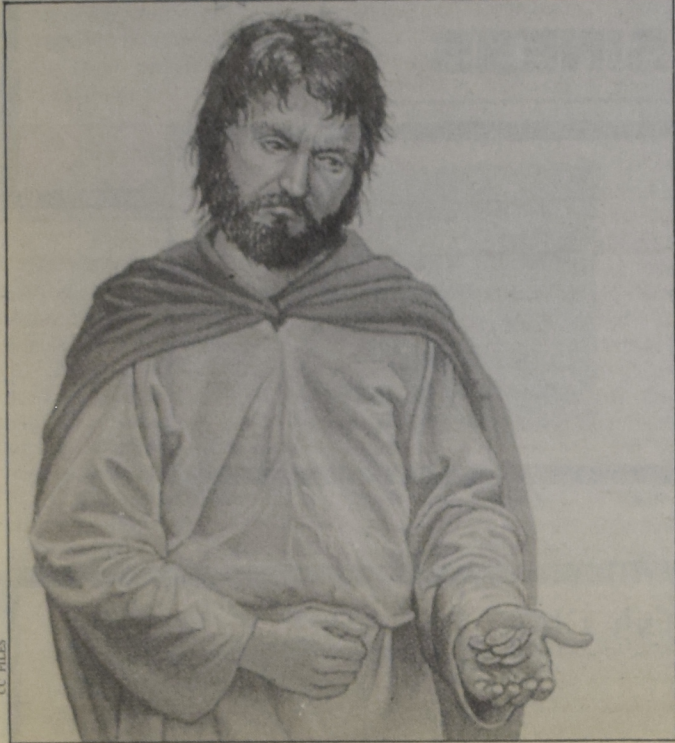
The "Oosterkerk-en" of Holland are disappearing, that's what I've learned on this trip. Some people regret their passing. I don't. In the new congregational patterns in the Netherlands I recognize the church trying to find new ways to present the old gospel. On the way out are debates about doctrine and church polity and triumphalist feelings about human achievements which enable members to hide the shape of their personal faith. On the way in are more personal expressions of what Jesus means in one's personal history, expressions of modesty and grace leading to more intense personal involvement (sort of the Apostle James' doing).

The journey from one direction to the other is painful, and mistakes will be made — individual and congregational mistakes. But my visit filled me with hope. Both ultra-conservatives and more liberal-minded church members are on the move. I sensed the Spirit of God in-dwelling those who have made the decision that they will not let their faith dwindle in the face of dwindling numbers. Our six weeks were filled with genuine faith talk, with many both old and young. It made this vacation as rich as any I've had.

*A still weary,
Adrian*

Feature

Is Judas Iscariot in heaven?



Cecil E. Burridge

Is Judas Iscariot in heaven? Ridiculous question? The world at large believes that Judas is rotating on hell's rotisserie at this very moment.

But is he? After all, Jesus said that "whosoever believes" in him shall not perish in such a manner. And Judas was a believer in Christ. He was a member of Jesus' band of disciples, one of the 12.

The arch-traitor, the basest informer of all time, the vilest betrayer in history is considered to be Judas Iscariot.

Yes, Judas Iscariot is hated even today. All the world loathes an informer. Even the police, who often work with what are known as stool pigeons, do not think much of them. Such traitors are among the lowest on the scale of human relations.

The arch-traitor, the basest informer of all time, the vilest betrayer in history is considered to be Judas Iscariot. In his ministry and his writings, G. Campbell Morgan always portrayed Judas as "the devil incarnate."

If this portrayal is true, how could such an evil man be in heaven? We have to admit that Judas committed a horrific dastardly deed when he betrayed Jesus. And we have to wonder at his motives. What did he expect to gain? And why did Jesus choose such a despicable man for his disciple?

Some say that Jesus chose Judas to accomplish his design, so that Christ would be crucified for the redemption of humankind. Others say that Judas was a traitor from the beginning, and in choosing him Jesus was deceived as to his real character.

But Jesus is never deceived. He always knows what is in a person. Jesus said that people can be transformed. They must change and develop a childlike faith in order to enter his Kingdom.

Jesus isn't deceived

If Judas was a "devil incarnate," it is conceivable that Jesus would have chosen him to be one of his disciples? Jesus honored Judas by making him the treasurer of the little group. The Apostle John once said that Judas pilfered from the money bag — but Jesus knew about that too. He hoped to change the man's habits.

True, Jesus once called Judas a devil, but then, he once said the same of Peter. It isn't likely

that Jesus meant that either of these men were devils, but that Satan dwelt within them. Satan dwells in all people, to some extent. That's why we sin.

It is also true that in the upper room, Jesus said, "Woe to that

True, Jesus once called Judas a devil, but then, he once said the same of Peter. It isn't likely that Jesus meant that either of these men were devils, but that Satan dwelt within them.

man who betrays the Son of man." (Matt. 26:24). As he spoke, Jesus exposed Judas by handing him a sop. The act boded ill for the future of the betrayer when Jesus spoke those words, but the future of all unrepentant sinners is no less frightening.

Though Satan influences people for evil, when they come to Christ, Jesus clothes them with his righteousness — and in his robes they are made worthy to enter heaven. It happened to Peter that way. Did it happen to Judas too?

One of Christ's followers

Jesus must have chosen Judas to be a member of his little band because the man was genuinely attracted to Christ. That is how we all come. We give up our worldly ways and follow Jesus.

Judas was Christ's follower. As the keeper of the purse, when the group was on the road, Judas probably arranged the billeting and budgeting. When we remember that Judas was thus selected and honored, it is hard to think of him as being dishonest and covetous.

People say that Judas was full of avarice and greed. But was he? We know that when he agreed to betray Jesus, he was paid the sum of 30 shekels of silver, not an exorbitant sum.

Some theologians have put forth the theory that Judas was a disillusioned idealist, a misguided saint. He joined Jesus' group because he actually believed Jesus would take up the sword and overthrow the hated Roman conquerors. Judas really

thought that Jesus would establish an earthly kingdom. When that did not happen, Judas tried to force Jesus to take action by betraying him. Certainly, Jesus could have easily slipped away in the darkness of the garden and rallied his followers around him, and taken action against the authorities. Is that what Judas hoped to accomplish?

Judas was shattered

But Jesus stood his ground. He actually let the soldiers take him captive and crucify him. Jesus died on the cross to redeem us, including the one who betrayed him. When the realization of the terrible thing he had done took hold of his heart, Judas cried out in anguish, "I have sinned in that I have betrayed innocent blood" (Matt. 27:4).

It may be that Judas never intended Jesus to die. It may be that Judas saw Jesus as the divine leader, but in the opinion of Judas, he was proceeding far too slowly; so he took this step with the intention of compelling Jesus to act. When his plan didn't succeed, Judas was shattered into committing suicide.

hanged himself. Was Judas repentant or only remorseful? Did he cast himself on the One who saves? As the noose tightened about his neck, did Judas receive the forgiveness of the Savior?

Perhaps in Christ's infinite

Jesus must have chosen Judas to be a member of his little band because the man was genuinely attracted to Christ. That is how we all come.

mercy and tender love Jesus did forgive Judas. He was the betrayer, but it doesn't necessarily mean he went to hell. Somebody had to betray Christ to put God's plan of salvation into effect. Perhaps Jesus remembered Judas in the same way he remembered the penitent criminal dying on the cross next to his cross.

Is Judas Iscariot in heaven? It



Judas betrays Jesus with a kiss (from a mosaic in Sant' Apollinare Nuovo in Ravenna, ca. 520).

We are told to repent when we sin, and that is what Judas did. We read and the "remorse seized him" (the King James Version says); that he "repented himself" and that he tried to give the 30 shekels back to the chief priests and elders (Matt. 27:3).

When the priests refused to accept the return of the "blood money" Judas went out and

is sheer speculation to think so. Still, when we repent we expect to be forgiven by God. Why not Judas? No sin is so evil it cannot be forgiven. When we get to heaven we should not be surprised if we should see Judas among the forgiven sinners.

Cecil Burridge is a retired Presbyterian pastor who lives in Barrie, Ont.

Business

DIRECTORY

SERVICE and BUSINESS

For only
\$25 plus G.S.T.
 a month your
Business Card
 appears on this
 monthly page...

Culligan

Real Estate Ltd.

Klaas van Donkersgoed

Sales Representative
 Agricultural Specialist
 120 Argyle Avenue North
 Listowel, ON N4W 1M8
 Office: 519-291-2002
 Fax: 519-291-4381, Res. (519) 291-5758.



PARKINSONS

YOUR CARE
 WILL HELP
 FIND THE CURE

For information call:

1-800-565-3000



Serving the Mississauga/Oakville area



George Kloet

RE/MAX REALTY
 Enterprises Inc.
 1697 Lakeshore
 Rd. W.
 Mississauga, ON
 L5J 1J4
 (905) 855-2200

Village Interiors

- custom drapery
- comforters
- venetians
- bed spreads
- roll blinds
- vertical blinds
- pleated shades

11 Livingstone Ave.,
 GRIMSBY, ON L3M 1K6 (905) 945-8008

RAMAKER'S
IMPORTS INC.

We specialize in
 DUTCH FOOD-CHEESE CHOCOLATE TEXTILE & GIFTS

579 Ontario Street
 St. Catharines, ON L2N 4N4
 Canada

HENRY RAMAKER
 Pres.
 (905) 934-6454

Gary van Eyk, CMA

Certified Management Accountant

Providing services in
 • Management Accounting
 • Income Taxes
 • Financial Planning

350 Scott St. (Scott Vine Plaza)
 St. Catharines, ON L2N 6T4 • (905) 646-7331

Hulse & English

FUNERAL HOME

75 Church St., St. Catharines

684-6346

24 Hours

Serving the community for 151 years.

IAN H. RUSSELL

Sid Vandermeulen

ADA REALTY
LTD.

Suite 404, 2011-137 Ave.
 Edmonton, AB T5A 4W2
 Tel. (403) 473-8149.

DUTCH TOKO
European Imports

118 Wyndham St. N. Mountain Plaza Mall
 Guelph 822-4690 Hamilton 383-2981

Country Fair Plaza
 Ancaster 648-5339

Haalboom & Schafer
Barristers Solicitors Notaries

Richard Rijk Haalboom
 Q.C., B.A., LL.B.

The Prudential Centre, 101 Frederick St.,
 Suite 602 (6th fl.)
 Frederick Tower
 Kitchen, ON
 N2H 6R2
 Phone: (519) 579-2920
 Fax: (519) 576-0471

David M. den Boer

CHARTERED ACCOUNTANT

- personal and corporate taxes
- accounting and auditing
- general consulting

specializing in small businesses and charities

241 Bonaventure Dr., Hamilton, L9C 4R1
 Phone and fax: (905) 389-2670

Charles R. Greenham BA, CGA

Certified General Accountant

350 Scott Street, Unit #17
 St. Catharines, Ontario
 L2N 6T4

BUS: (905) 646-4515 RES: (905) 935-3337

Smile!

You're on CC's
 Business Page...

BAKKER ATAMANUK

BARRISTERS & SOLICITORS

Canada Trust House
 Second Floor
 60 James St.
 St. Catharines, ON
 L2R 7J8

Albert J. Bakker
 (905) 688-1520

MAGNAVOX - HITACHI - ZENITH SALES & SERVICE
 TELEVISION - RADIO - STEREO
 ANTENNA INSTALLATION & REPAIRS

GARY VAN DYK

Serving the Niagara area for 30 years.

GTV GRANTHAM
 TV CENTRE LTD.

391 VINE ST. ST. CATHARINES, ONT

Phone 934-9952 934-9964



Serving the Kitchener-Waterloo
 area in real estate.

Jake Benjamins
 Broker

RES: (519) 749-1641 BUS: (519) 885-6190



MERRITT FUNERAL HOME

287 STATION ST.,
 SMITHVILLE, ON L0R 2A0

Serving Families For 4 Generations



Directors
 Gove C. Merritt (905)
 Thomas C. Merritt 957-7031



Jerry's Auto Body
 (Beamsville) Inc.

Serving the Area Since 1969

• Up To Date Collision Repairs To All Makes •

5529 Hwy. #81 West
 Beamsville, Ont. L0R 1B3
 JERRY GERRITSEN ALAN GERRITSEN PHONE/FAX: (905) 563-7702

Ben Van Hoffen, M.A.
 FINANCIAL CONSULTANT

The Financial Centre
 50 Main Street W., Grimsby
 Call 945-8585 • 945-8603



Electric Power Tool Service - Saw Blade Sharpening
 Supplier of Quality Woodworking Machines

ART'S TOOL SALES
 & SERVICE LTD.
 10 NIHAN DRIVE,
 ST. CATHARINES, ONT.
 L2N 1J1
 646-0728

Aart Van Krimpen



We service what we sell

Winter Bookkeeping & Tax Services

Emma Winter

- Full Bookkeeping Services
- Tax Return Preparation
- Financial Statements
- Mass Mailing Services

Office: (905) 563-4471
 Home: (905) 563-4681

4184 Mountain St.
 P.O. Box 844
 Beamsville, ON L0R 1B0



Glendale Motors

407 Wilson St., Ancaster
 Just west of Mohawk on Hwy. #2
 We supply propane



Adrian Kloet



(905) 648-4113

Ottawa, Nepean
Kanata

Sisco Reitsma

Registered Relocation Specialist

RE/MAX Metro City Realty
 2255 Carling Ave., Ottawa, ON K2B 7Z5
 (613) 596-5353 or (613) 596-1238



Can Jesus heal a gay or lesbian person?

...continued from p. 11

to receive this revelation will differ from person to person, says the author.

No sudden confrontation

Nor does Comiskey want the Christian community to insist that a homosexual person immediately face the brokenness of his or her sexuality. Most gays need to become rooted in Jesus and his community first. And such a community must face its own brokenness first. According to the author, the church "often closes its eyes to the inevitable undercurrent of heterosexual sins in its midst — pornography,

addiction, fornication, sexual game-playing, compulsive masturbation" (p.78).

Comiskey tells of a pastor who foolishly confronted two gay lovers the first time they were in his audience. He talked to them in his office afterwards and asked them to repent and break off their relationship with each other. The one man replied that the pastor was asking them to die. The pastor agreed. To which the man replied, "No one in this church has been called and held accountable to that kind of death. Don't start with me."

It becomes clear from the book that Comiskey is totally non-judgmental in his approach to homosexuals, and that a careful reader will not derive any

false comfort from the fact that he or she may be heterosexual in orientation. In fact, there are several indications in the book that suggest that a false sense of masculinity and a fear of femininity on the part of those who consider themselves normal hinder the young, sensitive person who is struggling with his or her sexual identity.

Yet he tells Christians that in no way should they ever concede to the pro-gay claim that the Creator blesses homosexual practices. Nor should practising gays be allowed positions of responsibility in the church until they renounce such practices and seek help. Not to heed God's Word on this would hinder the process of healing, he believes.

The strength of this book lies in the fact that the author speaks from experience. This experience includes a life of sin and addiction, an amazing turnaround by the grace of God, and a ministry that has yielded failures as well as successes.

Realism and hope

I was impressed with the realism and the hope that shines through. But above all, I found the story to be in line with biblical teachings about sexual purity and the need for compassion.

At a more personal level, the book convicted me of my own sins in the area of sexuality — my own fears of intimacy, my own moments of lusting, my own inhibitions. It also called out to me to surrender more fully to the person of Jesus and the Fatherhood of God. Having lost my father at the age of 11, I can empathize with others who

have missed much of the closeness of male friendship that a mature father/son relationship can yield.

No doubt the book will evoke disappointment and perhaps even ridicule from those who believe that committed same-sex relations can be harmonized with Scripture. The message runs counter to what many in our society consider enlightened tolerance. But then, so does the message that we are called to be faithful in marriage, that unborn children deserve to live and that there is only one avenue towards God, namely, Jesus Christ.

Pursuing Sexual Wholeness

By Andrew Comiskey
Lake Mary, Florida:
Creation House, 1989.
ISBN 0-88419-259-8.
Paper, 206 pp. \$13.05.

CALL THE NETHERLANDS FROM 31¢ A MINUTE.

THE BEST SAVINGS. GUARANTEED

No Matter Where or When You Call

with no monthly minimum

Wish you could spend more time calling friends or family in the Netherlands? Switch to Sprint Canada.

Compared to your local telephone company's best calling plan, THE MOST™ savings plan from Sprint Canada gives you the best monthly savings, wherever or whenever you call. Guaranteed.

With THE MOST savings plan, you save 50% on every call to the three numbers you spend the most on each month: one overseas, one in Canada, and one in the U.S.

And you always save 15% on all your other calls.

HERE'S HOW IT WORKS:

Let's say you spend the most calling the Netherlands.

Your local telephone company's best rate is 47¢ a minute (excluding first minute), if you spend a minimum of \$40 each month.

The same call with Sprint Canada is only 31¢ a minute (excluding first minute), no matter how much you spend each month!

		First Minute	Each Additional
THE NETHERLANDS	Local Phone Co.	\$0.70	\$0.47
	Sprint Canada	\$0.47	\$0.31

LOCAL PHONE CO.'S BEST RATES:
6:00 P.M.-9:00 A.M.

Wherever you spend the most, you save the most.

Call Sprint Canada today.



Get THE MOST FOR THE LEAST™

Sprint
Canada

CALL 1-800-843-9988

24 HOURS, 7 DAYS A WEEK.

Classifieds

Classified Rates	Anniversaries	Anniversaries	Obituaries	Church News
<p>(Revised February 1, 1995)</p> <p>Births \$25.00</p> <p>Marriages & Engagements \$40.00</p> <p>Anniversaries \$45.00</p> <p>2-column anniversaries . \$90.00</p> <p>Obituaries \$45.00</p> <p>Notes of thanks \$35.00</p> <p>Birthdays \$40.00</p> <p>All other one-column classified advertisements: \$15.00 per column inch. NOTE: Minimum fee is \$15.00.</p> <p>Letter under file number \$35.00 extra. Photos: \$25.00 additional charge.</p> <p>Note: All rates shown above are GST inclusive</p> <p>ATTENTION!</p> <p>a) <i>Christian Courier</i> reserves the right to print classifieds using our usual format.</p> <p>b) A sheet with information about an obituary sent by funeral homes is not acceptable since it leads to errors and confusion.</p> <p>c) Photographs sent by fax are not acceptable. If you wish a photo included, send us the original.</p> <p>d) <i>Christian Courier</i> will not be responsible for any errors due to handwritten or phoned-in advertisements.</p> <p>e) The rate shown above for classifieds covers any length up to five column inches. <i>Christian Courier</i> reserves the right to charge for additional column inches at the rate of \$15.00 per column inch (GST incl.).</p> <p>NEWLYWEDS & NEW PARENTS</p> <p>We offer a one-year subscription for only \$25.00 (GST incl.) to the couples whose wedding is announced in the <i>Christian Courier</i> and to the parents of the child whose birth announcement appears in our paper. To facilitate matters, we encourage those who request the wedding or birth announcement to enclose \$25.00 and the couple's correct address.</p> <p>Christian Courier 4-261 Martindale Rd. St. Catharines, ON L2W 1A1 Phone: (905) 682-8311 Fax: (905) 682-8313</p>	 <p>1956 November 14 1996</p> <p>With praise and thanks to our Lord, we celebrate the 40th wedding anniversary of our parents and grandparents</p> <p>ANDY and JANE BROUWER (née DEJONG)</p> <p>The Lord has richly blessed them, and we pray that He will continue to keep them in health and happiness for each other and their loved ones.</p> <p>With love, Gary & Leona Brouwer Tara, Jeffrey, Tim Caroline & Ed Dyk Caitlin, Travis, Justine Winnefred & Bernie Wiebenga Alex, Matthew, Sara Ken Brouwer & Sherry Shirk</p> <p>We invite family and friends to celebrate with us at an open house to be held Saturday, Nov. 16, 1996, from 3-5 p.m., at the Senior Citizens' Hall, Ansnorveldt, Ont. Home address: 25 Wilhelmina Ave., R.R. #2, Newmarket, ON L3Y 4V9</p>	<p>1956 November 16 1996</p> <p>With joy and thanksgiving to the Lord, we celebrate the 40th wedding anniversary of our parents and grandparents</p> <p>ANDY and HENNIE VAN DYK (née VANDOLDER)</p> <p>May the Lord continue to bless their lives together in the years to come. Love and best wishes from your children and grandchildren.</p> <p>Stephen & Linda VanDyk — Annan Ken, Matthew, Johnathon Peter & Marjie Van Dyk — Meaford Katie, Dylan</p> <p>There will be an open house, D.V., on Friday, Nov. 15, 1996, at 7:30 p.m., at their home, 667-11th St. West, Owen Sound, ON N4K 3T2</p>	<p>"I will lift up mine eyes unto the hill from whence cometh my help" (Ps.121).</p> <p>At the Trenton Memorial hospital on Saturday, Oct. 19, 1996,</p> <p>GRADA (GRACE) DELLA WINKELHORST</p> <p>went home to be with her Lord in her 82nd year.</p> <p>Beloved wife of the late Henry Winkelhorst.</p> <p>Loving mother of: Wilma Hoftyzer — Trenton, Ont. Arie & Cherly Winkelhorst — Surrey, B.C. Bill & Karen Winkelhorst — Brighton, Ont.</p> <p>Also lovingly remembered by 15 grandchildren and five great-grandchildren.</p> <p>Predeceased by her daughter-in-law Ria Winkelhorst.</p> <p>Dear sister of Jan Vaags, Albert Vaags, Dele ter Horst and Anna te Loo, all of the Netherlands and the late Hendrika Sellink and Hendrikus Vaags.</p>	<p>Christian Reformed Church</p> <p>Calls extended: —First, Chatham, Ont., Rev. Paul Stadt of Georgetown, Ont.</p> <p>New address: — Rev. Darrell Bierman, 120 Goldgate Cres., Orangeville, ON L9W 4C3; Ph.res. (519) 940-4642, office (519) 941-6401.</p> <p>70th Anniversary: —First CRC, Vancouver, B.C., will celebrate the Lord's faithfulness on the occasion of the 70th anniversary of being organized, on Saturday, Nov. 9, 1996, at 7:30 p.m. All former members and friends are invited to join us in this celebration.</p>
		<p>Obituaries</p> <p>Koekange Woodstock Oct. 3, 1941 - Oct. 13, 1996</p> <p>"I lift up my eyes to the hills. Where does my help come from? My help comes from the Lord, the Maker of heaven and earth" (Ps.121).</p> <p>The Lord he loved and depended on took him home to be with Him. Our beloved brother, brother-in-law and uncle</p> <p>JOHN HARM BERGMAN</p> <p>May our heavenly Father sustain his wife Teena, her children and grandchildren.</p> <p>John & Janny Bergman — Woodstock Willy Van Marum — Woodstock Corrie Bergman — Woodstock Jennie & John Donker — Woodstock Bert & Freda Bergman — Caistor Centre Luke Bergman — Woodstock Time & Mary Bergman — Woodstock Frank & Nelly Bergman — Woodstock Hank Bergman — London nephews and nieces.</p> <p>Correspondence address: T. Bergman, 291 Buller St., Woodstock, ON N4S 4M6</p>	<p>Job Opportunities</p> <p>PRINCIPAL</p> <p>DRAYTON, Ont.: Calvin Chr. School invites candidates to apply for the position of principal for the 1997-1998 school year. Our school is looking for a principal who knows how to balance teaching and administration. Experience as a vice-principal or principal is an asset. CCS is a well-established school in a rural setting, close to Kitchener/Waterloo and Stratford. As a very supportive, active community, we offer a program that includes a challenging curriculum, a library, special education, a gymnasium, and an extra-curricular program. If you would like to become part of a vibrant team with a mix of young and young-at-heart colleagues who are committed to providing high quality Christian education, please forward your resume to the principal: Mrs. Jerry Ottens, Calvin Chr. School, Box 141, Drayton, ON N0G 1P0 Phone: (519) 638-2935. Fax: (519) 638-2935. Deadline for applications is Dec. 16, 1996.</p>	<p>For Sale</p> <p>For Sale: Hammond organ, Model H, two full keyboards and pedals. Built-in Leslie speakers. Make an offer!</p> <p>Phone (905) 655-4660.</p>
		<p>For Rent</p> <p>CLINTON, ONTARIO ADULT LIFE LEASE RESIDENCES</p> <p>available, 936 sq.ft. to 1235 sq.ft. Fully wheelchair accessible, sprinkler system, central air, security throughout building. Dutch and English spoken. For more info. call (519) 482-9454 or (519) 482-7862.</p>	<p>Employment Wanted</p> <p>27-year-old student (taking year off) is looking for work in either Hamilton or Niagara. Prefers a stationary job because of a back condition. Has MA and writing and customer service experience. Outgoing, friendly and reliable. If you know of anything, please call Dirk at (905) 945-5335.</p>	<p>For Sale</p> <p>For Sale: Solid 12-ft. oak church pews. There are approximately 25. The style is contemporary with a cantilever end. Contact Norma Vanderlaan, phone (519) 235-4667.</p>
				<p>Personal</p> <p>ONE TO ANOTHER</p> <p>Christian companion magazine. Hundreds of readers Canada-wide. Single issue \$5. Write to: #302, 1502-2nd Ave. S. Lethbridge, AB T1J 4A2</p>
				<p>Vacations</p> <p>GOING TO HOLLAND FOR VACATION? Why not rent a VACATION APARTMENT and visit family and sight-see at your leisure. CENTRALLY LOCATED near APELDOORN. Year-round accommodations. FOR BROCHURE OR MORE INFORMATION CALL Harold or Nellie at (905) 985-7891 or fax us at (905) 985-0195.</p>
<p>Interested in placing an ad?</p> <p>Get in touch with us for details.</p> 	<p>For Rent</p> <p>For rent in Fonthill, Ont.: 4-Bedroom bungalow with 2 bathrooms. Nice area. Close to church and schools. Monthly rent incl. utilities. Available immediately. For more info. phone: (905) 892-1350.</p>			<p>Attention: All churches</p> <p>Please inform us of important changes. Items under "Church News" will be included free of charge.</p>

Classifieds

Job Opportunities

Business Manager

Langley Christian Schools invites applications for a newly-developed position of business manager, with responsibility for providing leadership and management for all non-academic administrative affairs of the schools, particularly in the areas of financial management and business operations. Duties would include: developing budgets, managing existing and future expansion of facilities, co-ordinating volunteers in several areas, supporting the present capital campaign drive.

Langley Christian is a growing school community of 600+ students, on two campuses, consisting of Grades K-10 with plans to expand into 11 and 12.

Applicants having the necessary financial and personnel skills to serve our schools, can forward applications and/or written inquiries to:

LCS Board, 21789 50th Ave., Langley, BC V3A 3T2


**Beginnings Counselling & Adoption
Services of Ontario, Inc.**

Beginnings will be hiring an **OFFICE MANAGER** commencing **December 1, 1996**. Responsibilities include general office management, organization and delegation of office work to staff/volunteers, maintenance of membership data base, banking, preparation of documentation for adoption proposals (secretarial), and telephone reception. Previous management experience and computer skills are necessary. Interested applicants should send resume to **Susan Chapman, Executive Director, Beginnings, 1 Young Street, Suite 308, Hamilton, ON L8N 1T8**

Calgary Christian School
seeks a
SECONDARY PRINCIPAL

Calgary Christian School (CCS) is a well-established, inter-denominational school with 635 students in grades K-12. A **Secondary Principal** is required to direct and oversee the operations of the secondary campus with a staff of 20 and approximately 225 students in grades 8-12.

The Principal must be able to articulate a sound vision of Christian education and be committed to working as a member of an administrative team.

CCS seeks a principal with training and experience in Christian educational leadership and excellent communication and interpersonal skills. The successful candidate must be qualified for Alberta Teaching Certification.

Application **deadline is November 22, 1996**. Please send resume, a statement of your vision of Christian education and leadership, and references to:

Mr. J. Lindemulder, Chairperson of the Board
Calgary Christian School, 2839-49 Street S.W.
Calgary, AB T3E 3X9
Phone: (403) 242-2896
Fax: (403) 242-6682



Job Opportunities

CALVIN

College

FACULTY OPENINGS

The college is seeking applications for possible openings beginning September 1997 in the following departments:

Art Historian
Art/Studio
Biology
Chemistry and Biochemistry
Classics
Communication Arts
and Sciences
Dutch/German
Education
Engineering
English

French
History
Nursing (Chair of
Calvin/Hope program)
Philosophy
Physical Education
Political Science
Religion and Theology
Sociology
Spanish

Calvin College seeks faculty members who affirm the Christian faith as expressed by the Reformed creeds and have academic and personal qualifications for teaching and scholarship. Applications from North American minorities in any discipline are strongly encouraged. Interested persons or persons who wish to make nominations should correspond with the chairperson of the respective department at:

Calvin College
3201 Burton Street SE, Grand Rapids, MI 49546 USA
Calvin College is an equal opportunity employer

**THE GREATER WINNIPEG SOCIETY
FOR CHRISTIAN EDUCATION**
operating

Calvin Christian School
Winnipeg, Manitoba

is seeking applications for the position of

PRINCIPAL

Calvin Chr. School offers a Christ-centred education to 357 students (K to 9) from various denominations in the Greater Winnipeg area. Applicants must qualify for Manitoba certification (60 hours minimum in education courses).

Please send your resume and statement of educational philosophy to:

Principal Search Committee
c/o Len Hordijk
425 Bonner Avenue, Winnipeg, MB R2G 1B4

For further information call (204) 338-7981

VICE-PRINCIPAL NEEDED

Lacombe Christian School, serving a student body of 375 students in grades K-9, requires a Vice-Principal for the 1997-98 school year. Duties include approximately 40 per cent administration time and 60 per cent teaching. Candidates with strengths in elementary education will be given preference. Send your resumes to: **John Piers, Principal, Lacombe Christian School, 5206-58 Street, Lacombe, AB T4L 1G9. Phone: (403) 782-6531, Fax: (403) 782-5760. Deadline for applications is December 21, 1996.**

Travel



Toronto 416-224-5211
Toll-Free (Canada wide)
1-800-667-2525
Fax 416-224-0842
Grimsby 905-945-3301
Burlington 905-522-8602
Emergency Service Available
Business & Vacation Travel

**For our
Calendar of
Events,
please turn to
page 19**



**Share
our
vision**

I want to subscribe to
CHRISTIAN COURIER
\$43.50 (1 year) ☐
\$82.00 (2 years) ☐

**Please start my
subscription today.**

Name: _____

Address: _____

City: _____

Prov./State: _____

Code: _____

**CHRISTIAN
COURIER**

261 Martindale Road
Unit 4
St. Catharines, ON
L2W 1A1

Classifieds

Miscellaneous

CHRISTIAN SCHOOLS
NEED
CHRISTIAN
TEXTBOOKS

The CCEF supports the cost of developing Christian textbooks for your local school.

Your financial support will help us in our publishing program. Your gifts are tax deductible.

CANADIAN
CHRISTIAN
EDUCATION
FOUNDATION
INC.



Fred R. Vander Velde
Executive Director

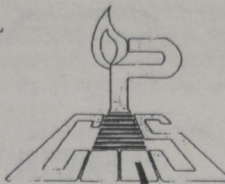
2621 Cavendish Drive
Burlington, ON L7P 3W6
(905) 336-5619,
day or evening.

Job Opportunities

PACIFIC CHRISTIAN SCHOOL
VICTORIA, B.C.

SEEKS AN

ELEMENTARY PRINCIPAL



Pacific Christian School is a well-established, interdenominational Christian school with 700 students in grades K-12. The school draws its enrollment from 75 different churches representing 14 denominations in the Greater Victoria area.

An elementary principal is required to direct and oversee the operations of an elementary school with a staff of 25 and an enrollment of 400 students in K-7.

The principal must be a committed Christian, a team player, and be able to articulate a sound vision of Christian education. P.C.S. seeks a principal with a minimum of 4 years experience in Christian school leadership and one who qualifies for a B.C. College of Teachers Professional Certificate.

Inquiries may be directed to:

Mr. Bill Bomhof, Board Chairman,
Victoria Christian Education Society

Phone: (250) 727-7024 (residence) or (250) 385-1505 (work)

Please send your resume, a statement of your vision of Christian education and supporting documents in care of:

Mr. John Messelink, Secondary Principal
654 Agnes St., Victoria, BC V8Z 2E6

Phone: (250) 479-4532 or fax (250) 479-3511

Job Opportunities

Seeking a Pastor

Emmanuel Chr. Ref. Church of Calgary, Alta., is seeking a pastor who can provide leadership for a staff, ministry that includes one other pastor, elders, deacons and the entire congregation.

Emmanuel CRC is surrounded by a diverse community and neighborhood with multiple opportunities for service. Our congregation has about 150 families (total population about 600), and is a microcosm of the denomination in the diversity of views and a common desire to serve our Lord, each other and the community.

If you feel God may be calling you to serve his kingdom in this church, please send your inquiries or profiles to:

A.H. Brander, 201 Woodford Close S.W.,
Calgary, AB, T2W 6E1

Phone: (403) 238-4496 or (403) 218-6606. Fax (403) 205-9033.

GREENPEACE
FACTSTen whale facts
Did you know that...

1. The Blue whale—which can weigh up to 180,000 kg and be up to 30 metres in length—is the largest mammal to ever have lived on the earth.

2. Gray whales swim from Alaska in the summer to California for the winter.

3. A Sperm whale can stay underwater for over an hour as it looks for food.

4. The Humpback whale's name comes from the way in which it dives.

5. That the Killer whale, also known as an Orca, is a member of the dolphin family.

6. Beluga whales are quite social animals which live and travel in groups.

7. The Narwhal's "tusk" is actually a giant tooth which only the male has.

8. The Pilot whale's main food source is squid.

9. 40% of the Bowhead's length is made up of its head.

10. Even though there is a Whale Sanctuary in the Antarctic, some countries continue to hunt whales there.

For a free copy of, "The Whale Hunt Continues," please write: Greenpeace Information Office, 185 Spadina Avenue, Suite 604, Toronto, Ontario M5T 2C6.

NC



IT'S YOUR
ENVIRONMENT...
TAKE CARE OF IT.

Miscellaneous

Don't Forget...

*It's time to extend Christmas and/or
New Year's greetings through C.C.*

Starting with the Christmas issue (December 6) and continuing with the December 13 and 20 issues, we plan to reserve a special section in the classified pages for **your season's greetings**. Deadline for the Christmas issue is November 27! Kindly formulate your greetings to family and friends now (the message should not exceed 40 words) and send it in today, enclosing payment of \$20.00 as well.

Forget the fuss of cards and postage stamps; one ad does it all!

Christian Courier
4-261 Martindale Road,
St. Catharines, ON L2W 1A1
Fax your message to us!
Our fax number is: (905) 682-8313



SEEKING A PASTOR

Horizon Community Church, a new CRC ministry of 100 families, is seeking a pastor. The church is located in the thriving suburban community of Highlands Ranch, a part of the Denver Metropolitan area. Key to the church's program is Bible-based dynamic preaching, enthusiastic worship, and sharing of the gospel in active outreach to a suburban community. Essential to the church's development is continued facilitation of the merging of two congregations and leadership for staff ministry. Please send inquiries and/or resumes to the Search Committee, Horizon Community Church, 7140 S. Colorado Blvd., Littleton, CO 80122.

Miscellaneous



King's Terrace

A Creative Adult Christian Community

- Custom designed for comfort and easy living
- Spacious 1 and 2 bedroom suites
- Conveniently located near Steeles Avenue West and McLaughlin Road in Brampton
- Your investment grows as property values increase
- Sponsored by King's Knoll Non-Profit Homes

Act Now to Reserve the Suite of Your Choice

For more information please contact:

Pauline Schuringa at (905) 457-6715

201 County Court Blvd., Suite 500, Brampton, ON L6W 4L2

King's Terrace is a Salem Affiliate

Classifieds/Events

Events

Dominican Republic

The Bible League presents
A MISSION TOUR
 The Dominican Republic:
January 20 - 27, 1997

Cost: \$939.00 p.p., ex. Tor., Dbl. occ.,
 Plus Dep. Tax — 50 Plus Discount

VISIT — with your Missionaries - Mission Projects
 SEE — Bible Distribution
 ENJOY — Christian Fellowship

Second Week Stay Optional — Upon Request
 Personally escorted by Rev. John G. Klomps
 Executive Director, TBL

For complete information and reservations, please call or write:
 The Bible League, P.O. Box 5037, Burlington, ON L7R 3Y8
 Telephone: (905) 319-9500 or 1-800-363-WORD

Miscellaneous

ATTENTION! ATTENTION!

When you fax your display or classified ads to us
 (particularly anniversaries and obituaries), please type
 them and check spelling BEFORE you transmit the text.
 Thank You.

Calendar of Events

Please submit only brief items. Placement is subject to space availability. Lengthy, multiple-event announcements will be rejected. We reserve the right to edit the material and to charge a nominal, per issue fee per item inserted.

- Nov. 9 Elders' conference, 1:30 p.m., in the Chr. Ref. Church, Aylmer, Ont. Speaker: Dr. James A. De Jong, President of Calvin Seminary, Grand Rapids, Mich. Info.: (519)773-3025 or fax (519)773-3043.(#)
- Nov. 10 Dutch worship service led by Rev. Harry A. Vander Windt, 3 p.m., CRC, Ancaster, Ont.
- Nov. 15 ICS annual convocation and inaugural address by Dr. Vanden House, 7:30 p.m., Knox College Chapel, 59 St. George St., Toronto, Ont.(#)
- Nov. 16 Concert/rally sponsored by Redeemer College, 7 p.m., Jubilee Fellowship CRC, 13 Wilholme Dr., St. Catharines, Ont. Performing will be the choirs from Redeemer College and from Beacon, Calvin Memorial and Heritage Christian schools. Free admission. Everyone welcome!
- Nov. 19 Noon hour concert by Jonathan Oldengarm at the organ of St. Paul's Anglican Cathedral (Richmond & Dundas), London, Ont. Free-will offering.
- Nov. 19-23 The Redeemer College Theatre Dept. presents the fall mainstage play, "An Inspector Calls," by J.B. Priestly. Suitable for the entire family. Preview: Nov. 19; matinee, Nov.20. At Redeemer College, Ancaster, Ont. Tickets/Info.: (905)648-2131.
- Nov. 23 "Biggest Bazaar in Town," annual bazaar from 10 a.m.-9 p.m., at Calvin Memorial Chr. School, 300 Scott St., St. Catharines, Ont. Children's games, baked goods, crafts, plants, lunch and supper. Fashion show at 2 p.m. Auction starts at 7 p.m. Info.: June Mergl (905) 356-1521. Proceeds for Christian education!
- Dec. 1 The Mississauga Choral Society, orchestra and soloists perform G.F. Handel's "Messiah," 3 p.m., St. Dominic's Church, Cawthra & Atwater, Mississauga, Ont. Info./tickets: (905)278-7059.
- Dec. 4 Christmas concert by the Redeemer College Concert Choir and the Campus Chorus, all directed by Dr. Christiaan Teeuwssen. Anthems, carols and madrigals. At 8 p.m., Redeemer College, Ancaster, Ont. Tickets/Info.: (905)648-2131.
- Dec. 14 G.F. Handel's "Messiah," will be performed by the Niagara Symphony Chorus, orchestra and soloists, 8 p.m., Calvary Church, 89 Scott St., St. Catharines, Ont. (The concert will be repeated Dec. 15 at 3 p.m.). Info./tickets: (905)687-4993.
- Dec. 15 Dutch worship service led by Rev. Peter Van Egmond, 3 p.m., CRC, Ancaster, Ont.
- Dec. 22 "A Festival of nine Lessons and Carols," featuring the Mississauga Choral Society (Chrys A. Bentley, director), at 4:30 p.m., St. Dominic's Church, Cawthra & Atwater, Mississauga, Ont. Free-will offering. Info.: (905)278-7059.

Miscellaneous

Attention:
All residents of
Holland Chr.
Homes
Brampton, Ont.

The Christmas issue of *Christian Courier*, which will be dated Dec. 6, 1996, will include many Christmas greetings and/or messages.

If you would like your name included on the special page reserved for the residents of Holland Chr. Homes, please contact one of the ladies who normally looks after this matter in either Hope, Providence, Trinity or Covenant Tower.

Stan de Jong
 C.C. Staff

Events

Events

You are cordially invited to attend the

ANNUAL CONVOCATION

of the
Institute for Christian Studies
 for the graduation of
Junior Members

and an Inaugural address by
Dr. Vaden House
 Senior Member in the
Philosophy of Science and Technology

"Saving Science:
Science as Liberation and the
Liberation of Science"



Friday, November 15, 1996,
 7:30 p.m.
 Knox College Chapel
 59 St. George Street, Toronto

A reception will follow the program.

John Knox Christian School
 Oakville, Ont.

Bazaar!

Saturday, November 16, 1996
 2232 Sheridan Garden Dr., Oakville
 (just off Ford Dr., North of CN Railway Tracks)

Bazaar Hours

10 a.m. - 4 p.m.
 (in the school)

* Auction Sale

4:30 p.m. (new time)
 (in the gym)

Knitted Goods — Hand-Sewn Clothing —
 New and Used Toys
 Arts & Crafts — Bake Table — Plants — Veggies & More
 White Elephant Room — Used Clothing Boutique —
 Games

All-Day Lunch

International Cuisine — Desserts

(* Pre-view in the school gym 10 a.m.-4 p.m.
 A complete list of auction items available in the gym or at
 the front door.)

Please take advantage of our **monthly**
Business Directory. For a low cost of
\$25 (add 7% GST) you can advertise your business.

News

Believers' Church conferees agree: unity remains an elusive goal after the Reformation

Walfried Goossen

HAMILTON, Ont. — Reforming the Reformation has been a passion of the Church for 500 years. The blood no longer flows and martyrs are rare in the countries where the Reformation flourished, but the most divisive issues remain largely the same, conferees were told at the twelfth "Believers' Church" conference at McMaster Divinity College. The theme of the conference, held on October 17 and 18, was "The Believers' Church, a Voluntary Church."

Chaired by Dr. William Brackney, the principal of the college, the conference offered many perspectives but few solutions. An "all-star team" of noted Christian scholars and laypeople from the U.S. and Canada presented papers and wrestled with traditionally controversial issues such as infant baptism (as opposed to adult baptism) and ecumenism. "Voluntarism" was also discussed.

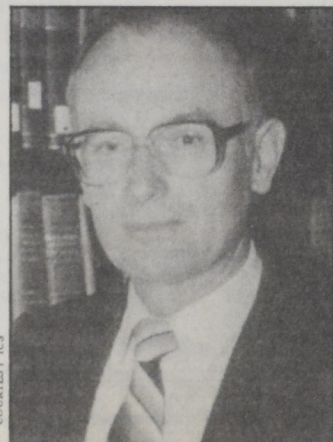
In his opening remarks Brackney defined voluntarism as "a choice to follow Christ." Such a covenant has to be entered voluntarily and must be sealed with baptism on confession of faith. "We shall test several assumptions in the next two days," Brackney promised.

Infant baptism equals nominalism?

The Believers' Church (or Voluntary Church) is a term conferred on the 16th century Anabaptists from whom Mennonites, Brethren in Christ, the Brethren Church and Baptists evolved. The phrase was first used by the 19th century German sociologist Max Weber. It refers to adult baptism on confession of faith instead of nominalism or child baptism. Anabaptism (to baptize again) was the rebaptizing of children when they became confessing adults during and after the

Reformation.

Dr. George Vandervelde from the Christian Reformed Church and a senior member at the Institute for Christian Studies in Toronto challenged the baptism theology of Anabaptists, observing that people baptized as



George Vandervelde

children can confirm their faith as adults and are no less believers than anyone else. They then become part of the Believer's Church.

He felt that Anabaptists and evangelicals give priority to the voluntary individual believer rather than to the church. Christ gave priority to the church over individuals, however. Defending infant baptism as infusing grace into the child and a signing and sealing of God's promises, he asked if there isn't room for both forms of baptism in the believers' church.

He hoped that this difference would be set aside and would bring down a 500-year-old dividing wall which has been more effective than was the Berlin Wall. This would make the unity of the church easier to achieve. He also expressed his great appreciation to the believers' church for its "corrective" influence on the whole

church's doctrine and practice.

No common witness

Dr. John Howard Yoder, a Mennonite theologian at the University of Notre Dame, and one of the four founders of this conference, explained that Max Weber's descriptive phrase for the Anabaptist Christians was "The Committed" or "Decided Believer's Church." This stood in contrast to the involuntary nature of infant baptism. He acknowledged the legitimacy of infant baptism "if it leads to a confirmation of faith when a child is old enough to understand it and to do so voluntarily."

Yoder explained the origin of the conference: "Professor Oosterbaan (a Dutch Mennonite Theologian) was at the World Council of Churches assembly in New Delhi in 1961 where he discovered that various people who were against infant baptism and in favor of separation of church and state were not making a common witness. In 1963 he attended a World Council of Churches conference in Montreal, then visited Mennonites and Baptists in the United States. Out of his initiatives a small network of Brethren, Mennonite and Baptist people developed and began the conference."

Central to the theological discussions was the increasing hunger for unity among Christians. Dr. Michael Haykin of Heritage Baptist Seminary in London, Ont., quoted Oliver Cromwell's passionate challenge to Scottish Presbyterians for tolerance of other Christian faiths. "Is all religion wrapped up in any one form? Faith working by love is the true character of the Christian," declared Cromwell. He urged Scottish Presbyterians to embrace in love true Christians of any background. It was enough that they suffered persecution by the world. "They were not convinced," Haykin declared tersely.

Voluntarism naive

Dr. Joyce Bellous, an educational philosopher at McMaster Divinity College, sees leadership and an understanding of power in social relationships as vital to the young, and to the future of the church. She believes, "Voluntarism is naive," because

it assumes people can make decisions and act independent of social influences.

Church leaders, pastors included, who cannot work collaboratively with the congregation are not acceptable to the post-modern church. She adds, "Voluntarism puts will at the centre of everything." A better understanding of the role of reason in exercising the will in purposive action is necessary.

The need for volunteers

Voluntarism is a high priority with the voluntary church. Serving God and the church without financial gain makes the church and its service outreach possible. One speaker said that this is not optional but is a Christian duty.

A panel of James Berney of Intervarsity Christian Fellowship, Jean Moulton from the Salvation Army and Floyd C. Babcock, of the Canadian Bible Society, agreed volunteer service is natural to voluntarism. The para-church (social service organizations) could not exist without thousands of volunteer good Samaritans.

Responding to a question from the floor about the "begging" of the Salvation Army (e.g., outside stores and the Red Feather house-to-house appeal), Moulton graciously replied, "We think of it as giving people an opportunity to give." The question, asked with some irritation, underscored that structural unity will not soon be achieved.

Differences will remain

Vandervelde underscored the main problem facing the hunger for unity and healing in the Body of Christ, which is as old as the Reformation. "When churches call for unity they hope that all others will adopt their theology and church model."

In a New Testament commentary by Warren B. Wiersbe, the author asserts that "unity is not conformity." Traditional differences among Protestants and between Protestants and Catholics likely will remain and dictate that we live in our own houses but learn to love our neighbor better — a realistic ecumenism in the Spirit — as we continue to live in the light that we have.

After two riveting 12-hour days Dr. Brackney's promise was a promise kept.

News Digest

Council wants to keep 'faint hope'

TORONTO (CP) — The government should not change the law granting judicial review of life sentences, despite public pressure to kill the measure, says the Church Council on Justice and Corrections. The council, which represents 11 denominations, has asked Liberal MPs to urge the government to preserve the "Faint Hope Clause," which gives convicts serving life sentences the right to seek a judicial review for early parole.

Designed to encourage rehabilitation, the clause has drawn public fire since it was learned serial killer Clifford Olson was able to apply for such a review this year.

The council believes changing the clause because of one case is inappropriate and would be "a blow to rehabilitation."

Send e-mail to God

JERUSALEM (Reuters) — An Israeli Internet company will place your cyberspace message in Jerusalem's Wailing Wall, where Jewish tradition says God reads his mail.

"We are getting between 15 and 20 messages a day from all over the world," says Avi Moskowitz, president of Virtual Jerusalem. Moskowitz says his company does not read the e-mail, but God does. A computer prints the messages onto sheets of paper that are stuffed into the wall's crevices. This free service is available on Virtual Jerusalem's homepage: <http://www.virtual.co.il>.

Abortion bill passes

SOUTH AFRICA (Reuters) — The National Assembly of South Africa's Parliament has just approved a bill that will give the country one of the world's most liberal abortion laws, which will allow state-funded abortion on demand during the first 12 weeks of pregnancy (and subject to some conditions for a further eight weeks). Next, the bill goes before the African National Congress-dominated Senate, but passage is assured because the ANC has told its members they must vote for it.

Thinkbit

"Reading a book is turning inward, is searching for silence in that last noiseless place in the world."

From: *Centraal Weekblad*

